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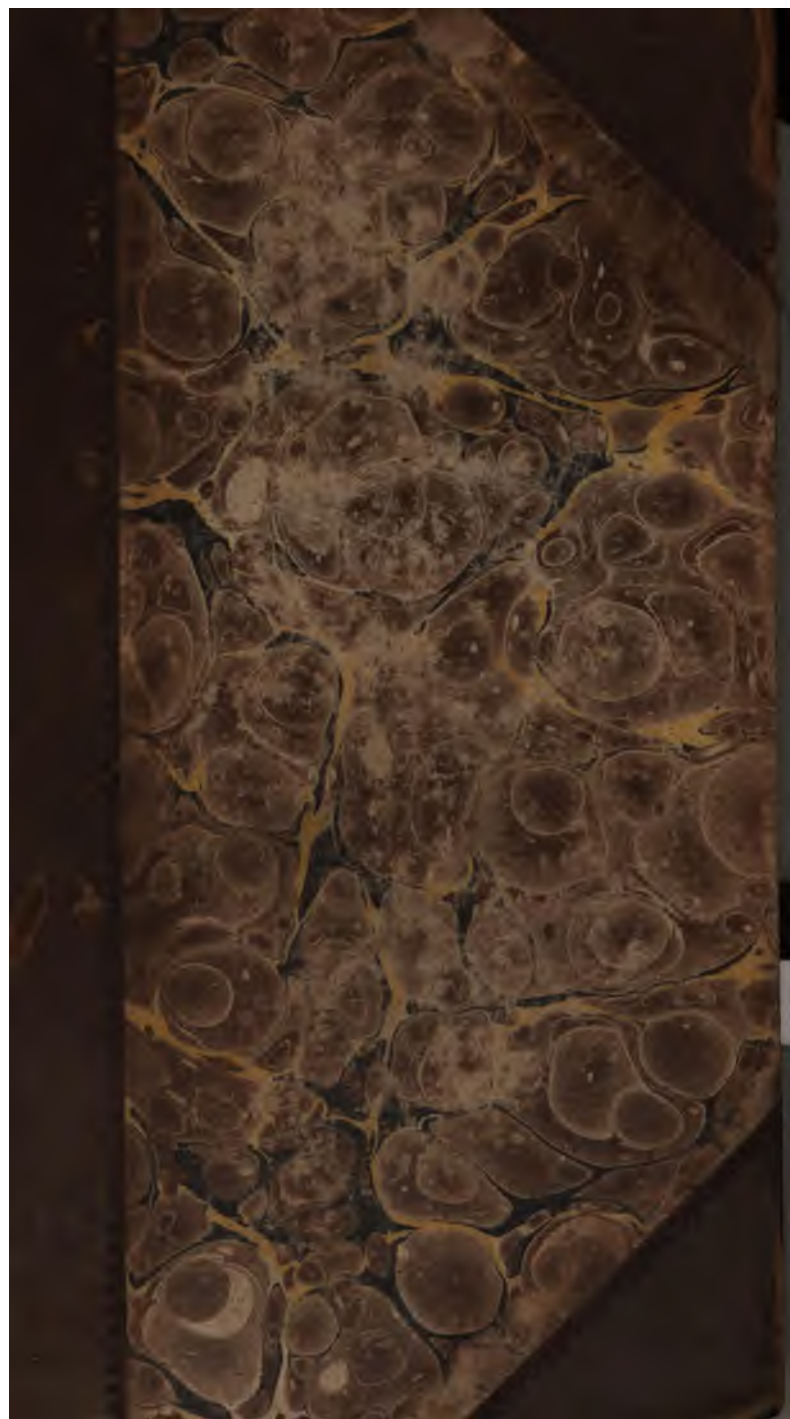
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A
PRACTICAL EXPOSITION
OF
ST. PAUL'S
EPISTLE TO THE ROMANS:
IN A
SERIES OF LECTURES.
WITH AN
APPENDIX,



CONTAINING REMARKS ON CERTAIN LEADING TERMS, A
TABULAR ANALYSIS OF THE EPISTLE, &c.

BY THE
REV. THOMAS PARRY, M.A.

ARCHDEACON OF ANTIGUA,
IN THE DIOCESE OF BARBADOS AND THE LEeward ISLANDS; AND
LATE FELLOW OF BALLIOL COLLEGE, OXFORD.

"The best service we can render to our parishioners is to induce them to read the Scriptures at home, and *with attention*. Now the way to induce them to read, is to enable them to understand."—PALEY.

Ἀλλῷ δὲ καὶ ὑδυνῶμαι, ὅτι τὸν ἄνδρα τοῦτον (sc. τὸν μακάριον Παῦλον) οὐχ ἅπαντες ἴσασιν, ὥσπερ εἰδέναι χρή·

Ἄλλ' (ὅπερ ὑεὶ λέγω) τὴν γνώμην ἐξετάζειν δεῖ μεθ' ἧς λέγεται, καὶ τὴν ὑπόθεσιν περὶ ἧς λέγεται, καὶ τί σπουδαίων κατορθῶσαι λέγει.—ST. CHRYSOSTOM.

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PRINTED FOR J. G. & F. RIVINGTON,
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AND WATERLOO PLACE, PALL MALL.

1832.

219.

LONDON:
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ST. JOHN'S SQUARE.

TO THE REVEREND
THE CLERGY
OF THE
ARCHDEACONRY OF ANTIGUA,
THE FOLLOWING LECTURES
ARE,
WITH MUCH ESTEEM AND REGARD,
RESPECTFULLY INSCRIBED,
BY THEIR
VERY FAITHFUL FRIEND AND SERVANT,
THE AUTHOR.



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In reading the "Lectures," the Author would recommend, that the passage of the Epistle, referred to at the head of each, be carefully perused first. To save farther trouble in referring to the Sacred Volume, the text is inserted at the side of the paragraph relating to it, excepting in one or two instances, in which it is introduced into the Exposition. This arrangement will also enable the reader to find at once any particular part of the Exposition, which he may wish to consult. When the Lecture has been read, it may be serviceable to refer to the "Contents" and the larger "Analysis."

With regard to the *interpretation* of scriptural language, the endeavour has been to pursue a middle course between two opposite extremes; of which one would go far to render a great part of the Apostolic Epistles mere matter of antiquarian research, no longer profitable for Christian edification; whilst the other would open a door to the most arbitrary application of Scripture, and give it any sense in which it might please any reader to understand it. Yet these extreme principles have each the authority of a great name; the one, of Paley; the other, of a greater still, Lord Bacon. The former, speaking of such terms as "regenerate," "born of the Spirit," "new creatures," asks, "what do they mean?"—"To which," he adds, "we answer, nothing; nothing, that is, to us; nothing to be found or sought for in the present circumstances

of Christianity¹.” Diametrically opposed to this view, is that of Bacon, who maintains that “the Scriptures, being written to the thoughts of men, and to the succession of all ages, with a foresight of all heresies, contradictions, differing estates of the Church, yea, and particularly of the elect, are not to be interpreted only according to the latitude of the proper sense of the place, and respectively towards that present occasion, whereupon the words were uttered, or in precise congruity and contexture with the words before or after, or in contemplation of the principal scope of the place; but have in themselves, not only totally or collectively, but *distributively in clauses and words, infinite springs and streams of doctrine* to water the Church in every part—and therefore, as the literal sense is, as it were, the main stream or river, so the moral sense chiefly, and sometimes the allegorical or typical, are they whereof the Church hath most use: not that I wish men to be bold in allegories, or indulgent, or light, in allusions; but that I do much condemn that interpretation of the Scripture, which is only after the manner as men use to interpret a profane book².”

Not lightly would one be found at variance with such authorities, especially that of the illustrious Bacon. Still it should seem to be more reasonable,

¹ See Paley's Sermon on 2 Pet. iii. 15, 16.

² Advancement of Learning, Book II. near the end.

in *interpreting* Scripture, at least for *doctrine* (in contradistinction to the typical application or moral accommodation of passages) to steer between the two extremes just noticed, by endeavouring, 1st, to ascertain the precise original purport of any term, text, or passage, with reference to the occasion on which it was written, and the context with which it stands connected: then, 2dly, to apply that meaning, in its true *spirit* and *due proportion*, to *similar cases*.

It is possible that Bacon did not intend more than this, in regard to the directly doctrinal or preceptive parts of Scripture; but his language is evidently liable to a different construction, and, as such, likely to mislead. If his principle be not of the vague description supposed above, it is at least vaguely expressed.

The great object proposed by the author in undertaking these Lectures, in subsequently delivering them to a mixed town congregation, and in now committing them to the press, has been to facilitate to *Christians generally* the *study* of the Epistle, as distinguished from the mere reading or hearing of its detached parts; and, at the same time, to render that study always practical. St. Paul did not write only for the learned, but for the Church generally. We are all interested in "*searching* the Scriptures," so as rightly to understand, and faithfully to apply them. If, in parts, they have, from lapse of time, difference

of language, and change of circumstances, become more difficult than they originally were, then it is the duty of the Christian minister to endeavour to remove such difficulties out of the way of his brethren, and, by God's help and blessing, to make the word of Revelation plain to the utmost of his power. This is one great end of a regularly educated ministry, expressly set apart for the study and exposition of God's word; and the main use of that professional learning which they should cultivate, is to enable them *to make that plain, which before was obscure*, not (which is sometimes the abuse of learning) *to make that obscure which before was plain*.

In conclusion, it is the Author's prayer, that this his humble labour in the Christian vineyard, in so far as it is acceptable to the Lord of the harvest, may be so blest by him, as to interest some, at least, of his fellow Christians in a more diligent study of this inspired Epistle to the Roman converts, as well as to assist them in attaining a more thorough and *practical* acquaintance with its contents; especially in that part of the Christian Church, with which he is, by ties of duty and affection, more immediately connected, and to the ministers of which he has ventured, in this hope, to inscribe his work.

Antigua,

Oct. 31, 1831.

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INTRODUCTORY NOTE.



THE object of St. Paul, in writing this Epistle to the Christian converts at Rome, appears to have been to declare to them generally, the nature of the Gospel, (ch. i. 15.) "as putting them in mind" (ch. xv. 15.) of what they had been already taught (ch. xvi. 17.) by others, (*see Exposition, Lect. I. at ver. 6. and note*), but were in danger, it should seem, of departing from, through the influence of certain wily and schismatical teachers, who taught differently, (ch. xvi. 17—19.) being apparently of the Judaizing school, [such as disturbed the Galatian Church, (Gal. v. 1, &c. and vi. 12.)] as may be collected from the prominence given in the Epistle to the question of the admission of the Gentiles to the blessings of the Gospel.

The existence of a Church in the great metropolis of the empire seems to have occasioned a great sensation, and to have been much talked of among Christians, (*Rom. i. 8.*); it being, doubtless, considered by them, and especially by the teachers of Christianity, a signal triumph and a vast encouragement, that there should be a society of true believers even in the midst of the mystic Babylon. (*See 1 Pet. v. 13.*)

The date of the Epistle is a point not quite agreed upon. Some place it in the year 58, others in 60, and others again (*see British Critic, for April, 1828, p. 305,*) so early as 53. It was written from Corinth, and sent by the hands' of Phœbe, (ch. xvi. 1.)

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LECTURE I.

OFFICE AND CHARACTER OF ST. PAUL, AS AN APOSTLE TO THE GENTILES.

ROM. i. 1—15.

I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also, v. 14, 15.

ALL inspired Scripture is full of profit to those who peruse it with humility and diligence. But different parts are profitable in different ways; some as histories, some as prophecies or as helps to devotion, others again as plain statements of faith or duty, as abounding in salutary admonition and moving exhortations, or as containing regular discussions of Christian doctrine. In this last point of view the epistle to the Romans stands conspicuous. It is occupied chiefly in establishing some of the leading truths of our religion, and in setting them forth with that energetic eloquence, and that force of reasoning, for which the Apostle St. Paul is so distinguished. An acquaintance, therefore, with this Epistle, is peculiarly calculated to give us clear and comprehensive views of

our holy faith, and to prepare us for the more effectual study both of the other apostolic letters, and of the Scriptures generally.

In the following "Lectures" it is proposed, with God's help and blessing, to furnish an exposition of the Epistle, accompanied by such an application of its contents as the sacred text shall more immediately suggest. The portion for our present consideration will comprise the *introductory part* of the Epistle, containing the *inscription* and accompanying *salutation*, together with *expressions of sympathy* and *solicitude*, on the part of the Apostle, for the welfare of the Church at Rome.

The usual form of *inscribing* letters¹, in ancient times, was comprised in few words; and had this letter of St. Paul been of an ordinary character, the inscription would, probably, have run simply as follows: "Paul to the Christians at Rome." But the very inscription of an apostolic epistle is pregnant with meaning. Writing, indeed, to those to whom he was personally unknown, yet from whom he required both attention and obedience, it was the more necessary that St. Paul should explain the nature of his authority. Accordingly he begins with a full declaration of his apostleship.

As an individual, Paul arrogates to himself no greater authority, than any other Christian, to dictate

Paul, a servant of to the Church at Rome. It is not *Jesus Christ*, ver. 1. on the ground of his own genius, or learning, or talents, (great as they undoubtedly were) that he lays claim to attention. In his private capa-

¹ See Acts xxiii, 26.

city, he styles himself only a servant (a "bond-servant," as the original word implies) of Jesus Christ. He comes forward, not as one of the Jewish Scribes, or as one of the wise disputers¹ of the Gentile world, anxious, with rabbinical or philosophic pride, to establish a reputation or to form a sect, but under the humiliating character of a *slave*, "not seeking his own" objects, or speaking in his own name, but solicitous only to do and to speak the will of that *Lord*, to whom, by the most precious of all purchases, he entirely belonged.

Lest, however, we should regard him as nothing more than an ordinary servant in the house of God, and so deprive his writings of their due importance, St. Paul omits not to remind his readers, that he is also one of those few highly-favoured individuals, who were expressly "called" by Christ to be his apostles, or chief missionaries, and "separated"² from the rest of mankind to be the first preachers of "the Gospel of God." Most emphatically, indeed, might St. Paul apply to himself the epithets of "called" and "separated." His was no imaginary "call," or presumptuous "separation." Both were as clear as the noon-day. He was called expressly by our Lord himself, and in direct opposition at the time to his own wishes, which were bent, not on preaching, but on destroying, the Christian faith. He was separated no less expressly by the Church of Antioch, in obedience to a command from

—called to be an
apostle, separated into
the Gospel of God,
ver. 1.

¹ See 1 Cor. i. 17, &c.

² Acts ix. 4, &c.; xiii. 2. Gal. i. 15, &c. Acts ix. 17.

the Holy Ghost, by whom also he had been internally "called," as he had openly been summoned by Christ, to that important work, for which, like John the Baptist¹, and the prophet Jeremiah², he had been marked out, in the Divine pleasure, as "a chosen vessel," even from his "mother's womb." These assurances on the part of the writer of this Epistle, supported, as they were, by the most irrefragable credentials, by miracles which he performed, and prophecies which he uttered, by sufferings which he endured, by sacrifices which he made, by persecutions which he braved, by zeal in his labours, and sanctity in his life, and, above all, perhaps, by the wisdom, clearly super-human, with which he was endued, serve at once to prepare us to receive his teaching as of Divine authority, and to remind the wisest and greatest among men, that they are not here to stand upon their greatness and wisdom, but to sit down, with child-like obedience and docility, at the feet of the Apostle.

The unequivocal declaration of his apostolic commission was, perhaps, peculiarly necessary in addressing *the Romans*, who were at this time the greatest people on the earth, and actually lords of half the world. As such, they could ill brook to be indebted for instruction, and that on the most momentous of all subjects, to one of that people whom they held in peculiar contempt. It was, therefore, the more important to impress upon them, that, however they might consider *Rome* as the centre of every thing great or good, the seat of empire, the focus of honour and wisdom, and to regard all the rest of the

¹ Luke i. 13, &c.

² Jer. i. 5.

world, excepting the Greeks, as barbarians, yet Romans were, in the matter of religion, only like other Gentiles, having little or no knowledge on the subject, until invited to receive it, as a free gift from heaven, at the hands of a nation whom they despised ¹.

Having conciliated our regard by his humility in representing himself as a bond servant of Christ, and our respect by the declaration of his Divine commission, the Apostle calls for the further attention of his converts, and, through them, of all Christians, by explaining briefly the *nature of that embassy* on which the Holy Ghost had sent him forth.

First, it was a message of *good tidings*, (as the word "Gospel" is well known to signify) and that from God himself. St. Paul was one of those heralds whose approach the prophetic eye of Isaiah, through the vista of seven hundred years, had descried with so much gladness. "How beautiful upon the mountains are the feet of him that bringeth *good tidings*, that publisheth peace; that bringeth *good tidings of good*, that publisheth salvation; that saith unto Zion, 'Thy God reigneth'!" For so important were these tidings to the race of man, that the Almighty was pleased to speak of them long beforehand, and, for the consolation of his people of old time, as well as for the confirmation of our faith, to promise them, by the mouth of his prophets, even from the beginning of the world.

—the Gospel of God,
(which he had promised afore by his prophets in the holy Scriptures). ver. 1, 2.

¹ 1 Cor. i. 27, 28.

² Isa. lii. 7,

And well may such tidings be deemed important and worthy of all this solemn preparation, which God —concerning his Son *Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead; ver. 3, 4.* made by his prophets, during the space of four thousand years, for their eventual promulgation; seeing that they related to no less a person than the Son of God, our anointed Saviour and Lord; who, though “for us men and our salvation he became incarnate of the Virgin Mary,” and was thus, “according to the flesh,” born of the seed of David, was yet gloriously “declared” and “marked out” as the Son of God, when he was preserved in the grave from corruption through “the Spirit of holiness” that dwelt in him, and when he raised himself, through the same “eternal Spirit¹,” from the embrace of death.

“By him” it was, and “for his name’s sake,”—by his Saviour’s mercy forgiving his blasphemy and cruel deeds, by his Saviour’s grace converting his persecuting spirit, by his Saviour’s blood atoning for his guilt, by his Saviour’s voice from heaven mildly remonstrating with him for his madness, by his Saviour’s authority, conveying, through the prophet Ananias, the gift of the Holy Ghost;—that St. Paul found “favour” with God so as to be admitted, not only amongst the disciples of Christ, but into the very number of his Apostles; that thus through *him* chiefly, who had once been a violent enemy of Christianity, the different Gentile

—by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: ver. 5.

¹ Heb. ix. 14.

nations might, directly or indirectly, either by means of his own preaching, or of the truth taught by him and then preached by others, be won obediently to believe that very Gospel which he had once so bitterly opposed.

Oh! the miracles of divine mercy and power, forgiving the rage of Saul, and converting the haughty and furious oppressor into an humble, affectionate, devoted Apostle! How strongly, in the light of this eminent example, do we see the long-suffering of our Redeemer portrayed, "for a pattern through all time to come to them who should believe on him to everlasting life!" How forcibly does such an instance illustrate the truth, "that Christ Jesus did indeed come into the world to save sinners!"

St. Paul was more especially the Apostle of the Gentiles, the peculiar object of his mission being to produce "obedience of faith," (that is to say, "obedience in believing" —Among whom are ye also the called of Jesus Christ: ver. 6.) among all "the nations;" "among whom," he continues, "are ye also the called of Jesus Christ." We may here again observe, what we have already adverted to, how carefully the Apostle abstains from flattering the Romans on the ground of their political pre-eminence. He classes them "*among*," not *above*, "the nations." Christianity is Catholic, not Roman Catholic. "All the nations" are equal in the view of the Gospel. St. Paul knew nothing of that spiritual pre-eminence, which has since been claimed by the partisans of papal ambition. Rome, with him, was only as any

¹ 1 Tim. i. 15, 16.

other Gentile city. In point of fact, he “preached Christ” at Damascus more than twenty years before his voice was heard in the Roman capital; “the regions of Syria and Cilicia” were, in this respect, far more favoured than those of Italy.

At what time, and by whom, the Gospel was first preached at Rome, is not accurately known. The most probable opinion is, that the truths of Christianity were first carried to Rome by those foreign inhabitants of that city, whether Jews or proselytes to the Jewish religion, who, on witnessing the miraculous effusion of tongues at Jerusalem, and hearing St. Peter’s first sermon, became converts to the Christian faith¹. Through some such channel, most probably, was the knowledge of the Gospel conveyed to Rome, and a Christian Church collected, under the sanction, doubtless, though not through the immediate preaching, of the Apostles at Jerusalem. Be this as it may, the Romans were already converts to the faith, already “called” to be disciples “of Jesus Christ,” when St. Paul wrote his Epistle; but from the very circumstance of his finding it necessary to write to them, and that so fully, it is apparent that they were without any *other* apostolic guide; and it is clearly impossible that St. Peter could, at this time, have been their peculiar bishop, invested, too, with an authority, with the exercise of which, if it had been such as the Romanists maintain, it would have been presumption in St. Paul to interfere.

An epistolary inscription, in the ancient form, contained two parts, one designating the person by whom,

¹ Acts ii. 10.

the other the parties to whom, the letter was addressed. Of the inscription before us, we have considered *the first part*; in which the designation of the writer, though couched in terms that betoken the greatest humility, yet contains of necessity a statement of his apostolical function, its authority as given him, *freely*, it is true, yet given him from above, its nature as relating to the publication of the Gospel, its province as extending to all nations, and, among them, embracing Rome. We proceed next to turn our attention to the remaining part of the inscription.

The Epistle is addressed to the Christians at Rome, to those Romans who, through God's "love" to their immortal souls, had been "called" —to all that be in Rome, beloved of God, called [to be] saints: ver. 7. to the knowledge of the Gospel, and "sanctified," or set apart, to

his service. It is clearly an instance of great love in the Almighty, and it is solely ¹ in consequence of his loving-kindness, that any man is "called," through the dispensations of Divine Providence, into the Christian covenant. And every person, thus called to be a Christian, may so far be considered as "beloved of God;" even should he afterwards, by falling away into sin and unbelief, forfeit the benefits of his calling, and make his last state by apostasy worse than his first state by nature. Every one so "called," is likewise, in the language of Scripture, a "saint," or holy one, as being set apart, in intention at least, to the service of God. Even vessels were called "holy," when consecrated to religious uses in the

¹ See Tit. iii. 4, &c.

temple. How much more are they, *by consecration, holy*, who have been solemnly dedicated to God to be sacred stones in his living temple! It is not, indeed, to be wondered at, that the prevalence of sinful practices in Christian persons should have rendered the original use of the word “saint” quite obsolete, and caused the title to be appropriated to those Christians, of whose holiness, actual as well as in profession, in practice as well as in purpose, there can be little or no doubt. But it is, nevertheless, right to point out, how the Apostles used the word; if it be only to remind us what we should be, as persons “called, not unto uncleanness, but unto holiness¹.” The *cause* why God hath called us, is not our merit, but his love; the *object*, not his benefit, but our sanctification.

The *inscription* of the Epistle is followed by the *salutation*, differing also widely from the forms in common use at the time, and full of the most important meaning.

It is not “Paul to the Christians at Rome *gives health*.” Not health does the Apostle desire for

his converts, but something far better—*peace*. And this he presumes not to send in his own name, or to assure them of on their own deservings, but to implore, as a matter of unmerited “favour,” from God our Father and our Lord Jesus Christ. Peace, which is the foundation of all our happiness, is itself founded in the “grace” or favour of God; and neither the one nor the other is without Christ; whose name is,

¹ 1 Thess. iv. 7.

² Salutem dat.

therefore, joined with that of the Father in all the apostolic benedictions.

Having finished the inscription and the salutation, the Apostle opens his Epistle by an affectionate declaration of the interest which he felt in the spiritual welfare of the Christians at Rome : he tells them how thankful he was for the report of their faith in Christ, which was carried, from so great and conspicuous a city, into all parts of the civilized world ; how incessantly he remembered them in his prayers to that God, whom he served “ in spirit and in truth ” as a herald of the Gospel, entreating to be prospered, through the Divine Will, in his desire to visit Rome, that he might be the means of strengthening them in the faith of the Gospel, by communicating to them some of that spiritual wisdom with which God had favoured himself, and conferring, perhaps, upon them, some of those miraculous “ gifts ¹ ” of the Spirit which attended the ministry of the Apostles, so as to give at once, and to receive comfort, from the mutual intercourse of their faith. Often had St. Paul proposed to himself

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers ; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ; that is, that I may be comforted together with you by the mutual faith both of you and me. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also, ver. 8—15.

[†] See Acts xix. 6.

to visit Rome ; but hitherto he had been prevented¹. He was anxious to be of use to *them*, in the exercise of his apostleship, as to other Gentiles ; he considered himself equally under an obligation to preach to all, whether refined or uncivilized, Greek or Barbarian, instructed or not instructed in the wisdom of the world. On this ground, and not because Rome was greater in political importance, more able to reward him, or a more likely theatre for applause, the heart of the Apostle was ready, yea, full of zeal, to preach the Gospel to the inhabitants of Rome.

The application which I would make, before we conclude, of the subject of the present Lecture, has reference, in the *first* place, to the *character* of St. Paul.

The *character of St. Paul* exhibits itself in his Epistles in the most interesting lights. How beautifully, in the present instance, are *humility and affection* blended with *authority and fidelity* ! It was absolutely necessary, that, in writing his apostolic Epistles, which were to carry with them the authority of God's inspired word, he should insist explicitly upon his Divine commission. At the same time it was highly requisite that this should be done in the most conciliatory tone, and without any assumption of *personal* importance, or any needless display even of the weight of his office. Observe, then, how he presents himself to the converts at Rome, first, as the bond-servant of Jesus Christ, rather than as his apostle ; and observe, farther, when obliged to speak of his office, how he refers his "call"

¹ See chap. xv. 20.

to the "apostleship," not to any worthiness in himself, but solely to the "grace" of God through Jesus Christ. Then notice his affectionate rejoicing in their conversion to the Christian faith, his charitable readiness to think the best of them all, his constant prayers on their behalf, his anxiety to see them, and his zeal to do them good. How admirably calculated was the expression of these amiable qualities, in the Apostle's own earnest language, to prepossess the Romans with a personal regard for their teacher, and to dispose them to receive his instructions with affection, as well as with respect! Whilst thus anxious to *conciliate*, or rather while impelled, by the warmth of his Christian charity and apostolic zeal for the salvation of souls, to give vent to the overflowings of his heart in expressions of sympathy and affection towards the Christians at Rome; how careful, on the other hand, is St. Paul to abstain from every thing like *flattery*! The example is full of admonition to every Christian, but more especially to Christian pastors. How forcibly are they instructed, by the tone of an Apostle's language, ever to unite humility with that regard to their sacred office, which the interests of religion require of them; especially when it is considered how inferior in degree the office of a pastor is to that of an Apostle. A similar admonition may also be addressed to every Christian, who is, in any way, distinguished from his brethren. Let no rank or greatness, no wealth or power, ever lead any one to forget his personal unworthiness in the sight of God, or to overlook the fact, that, whatever be our station in life, or whatever our endowments, we are still "bond-servants of Jesus Christ," and have nothing but what

we have received, through him, as a favour from God. *Lowliness and true dignity* are fully compatible. We see them blended in the character of our Lord, and copied from him by his zealous imitator, St. Paul. Let us be followers of him, as he was of Christ ¹.

The union of *integrity and kindness* is still more essential in the Christian character, and, above all, in the character of the Christian minister. No plea of sincerity is an excuse for asperity of manners; nor, on the other hand, should kindness of expression ever degenerate into flattery. St. Paul is honest without rudeness, and conciliatory without compromise. In the whole language of this fearless Apostle, and amidst all his freedom of speech, there is ever mingled a tender and affectionate consideration for the feelings of those whom he is addressing; and the greatest unwillingness, apparently, to give the least unnecessary offence, combined with the most thorough determination boldly to speak the truth.

The *humility* of the Apostle, his *zeal* in discharging his appointed duties, his *fidelity*, and his *affectionate charity*, call for our *imitation*; whilst the sacredness of his commission, and the importance of that Gospel with which he was charged, bespeak our *reverence for his office*, and *submission to his doctrine*. He was sent among the Gentiles to produce "obedience of faith;" that is, not that they might cavil or speculate, as was their custom in regard to the lectures of their philosophers, but that they should *believe* his preaching, and, believing, should *obey*. It is in the same spirit that his divine Epistles must

¹ 1 Cor. xi. 1.

now be studied. They must be *believed* implicitly, and *obeyed* unhesitatingly, by those who would profit by their perusal. In them the great Apostle, "though dead, still speaks" to the Gentiles his Master's message.

Finally, let us observe, *how little worldly distinctions avail in the sight of God*. He is not dazzled, as we are, by secular grandeur. The great and powerful Romans are among the last to whom his Apostle is sent. They almost appear to be overlooked, or, at least, are treated only as other Gentiles. So true do we perceive it to have been, as a matter of fact, that "God is no respecter of persons;" and that, in reference to the salvation of our immortal souls, "there is neither Jew nor Greek, neither bond nor free, neither male nor female, but we are all one in Christ Jesus¹," equally heirs by faith, or equally excluded by unbelief from the promises of God. "The poor have the Gospel preached to them," as well as the rich; and, on the other hand, the rich as well as the poor; the bond as well as the free; the free as well as the bond. The souls both of men and of women are equally precious before God; of masters and of servants; of the wise and the unwise; the mighty and the weak. For all alike are those glad tidings intended, which the apostles have recorded respecting our Lord Jesus Christ, the incarnate Son of the Most High God. May we *all*, therefore, equally attend to them! May no man imagine himself too *wise* to be instructed by the Apostles of Christ, too *great* to obey their commands, nor, on the other hand, too *insignificant* to be

¹ Gal. iii. 28.

16 *Office and Character of St. Paul, &c.* [Lect. I.]

interested in what they teach, or too *ignorant* to be capable of a saving faith. But, throughout “all orders and degrees of men,” may the blessed Apostle, by means of his writings, “have fruit among us even as among other Gentiles,” to *his* unspeakable joy hereafter, and *our* endless comfort!

LECTURE I.

Rom. i. 1—15.

NOTES.

(P. 3.) *To whom, by the most precious of all purchases, he entirely belonged.*]—"Bought with a price." 1 Cor. vi. 20. and vii. 23. "Not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." 1 Pet. i. 18, 19. Δούλος means properly, and does not necessarily mean more than, a slave or bond-servant, as opposed to a free person: "Servus; cujus correlativum δεσπότης, et oppositum ἐλεύθερος." Scapula. See 1 Cor. vii. 21, 22. and xii. 13. The term is not confined to chosen messengers of God, but applied to all Christians. See Eph. vi. 6. It seems to be used by the Apostle *out of humility*, as explained in the exposition, rather than as a title of honour, (the declaration of his office being added, agreeably to our Lord's command, that his Apostles should not "be called rabbi," or "masters," (properly "guides," or "leaders" of sects), i. e. should not assume to themselves the honour of being the original fountain-heads of doctrine; for in this sense we have "only one Master, even Christ." Matt. xxiii. 7—12.) So early as the days of the Apostle, nay, at this very time, and in the very city (Corinth) from which St. Paul was writing, Christians had begun to be "puffed up for one" teacher "against another," (1 Cor. iv. 6.), and the teachers also to be "puffed up" with a conceit of their wisdom and eloquence. See the whole context from 1 Cor. i. 10. to end of chap. iv.

And is there not still too much of this spirit in the Church

of Christ? Are not Christians prone to look up, with too much admiration, to some, at least, of their more distinguished instructors, and to substitute their names for that of our great Prophet himself, surrendering themselves blindfold to the guidance, and distinguishing themselves after the names, of Luther or Calvin, or even of Wesley, rather than of Christ? In the papal Church we have a glaring instance of this fault, in the infallibility to which it lays claim; and though not to the same extent, yet in part the same spirit is at work even among Protestants, urging us to forget the Apostle's warning, that we should regard even the chief teachers of the Christian Church only as *ministers* of Christ, and our Lord's express command that we should acknowledge no infallible "guide" but himself.

(P. 3.) *Called.*—“He every where styles himself ‘called,’ to shew his gratitude, and that he did not, by his own researches, find out, (the Gospel which he preached), but came in obedience to a call or invitation.” *St. Chrysost. in loc.*

(P. 3.) *Missionaries.*—“Missionary” has, etymologically, the same signification as “Apostle.” The first Christian missions were undertaken either by the Apostles themselves, or at least with their authority. The consideration seems to suggest, that missions at all times, in order to be conformed to the primitive model, should be similarly sanctioned by the highest authority which still remains, by derivation from the Apostles, in the Church of Christ.

(P. 4.) *Romans.*—“As he was writing to a city given to boasting, and on every account puffed up with pride, he points out, in each particular, that his election (to the Apostleship) was from God. For he it was that himself both called and separated him.” *St. Chrysost. in loc.*

(P. 4.) *Lords of half the world.*—The reader will readily excuse the following extract:—

“And now began to work the greatest glory of the Divine Providence: here was the cause of Christianity at stake. The world was rich and prosperous, learned, and full of wise men; the Gospel was preached with poverty and persecution, in simplicity of discourse, and in demonstration of the Spirit: God

was on one side, and the devil on the other; they each of them dressed up their city—Babylon upon earth, Jerusalem from above. The devil's city was full of pleasure, triumphs, victories, and cruelty; good news, and great wealth; conquest over kings, and making nations tributary: they 'bound kings in chains, and the nobles with links of iron;' and the inheritance of the earth was theirs: the Romans were lords over the greater part of the world; and God permitted to the devil the firmament and the increase, the wars and the success of that people giving to them an entire power of disposing the great change of the world, so as might best increase their greatness and power. And, on the other side, God was to build up Jerusalem, and the kingdom of the Gospel; and he chose to build it of hewn stone, cut and broken: the Apostles he chose for preachers, and they had no learning; women and mean people were the first disciples, and they had no power; the devil was to lose his kingdom, he wanted no malice; and therefore he stirred up, and, as well as he could, he made active, all the power of Rome, and all the learning of the Greeks, and all the malice of barbarous people, and all the prejudice and obstinacy of the Jews, against this doctrine and institution, which preached and promised, and brought persecution along with it. On the one side was 'scandalum crucis;' on the other, 'patientia sanctorum;' and what was the event? They that had overcome the world, could not strangle Christianity. But so have I seen the sun, with a little ray of light, challenge all the power of darkness, and, without violence and noise, climbing up the hill, hath made night so to retire, that its memory was lost in the joy and spriteness of the morning; and Christianity, without violence or armies, without resistance or self-preservation, without strength or human eloquence, without challenging of privileges, or fighting against tyranny, without alteration of government and scandal of princes, with its humility and meekness, with toleration and patience, with obedience and charity, with praying and dying, did insensibly turn the world into Christian, and persecution into victory." *Bishop Taylor's Sermon on 1 Pet. iv. 17, 18.*

(P. 4.) *Indebted for instruction.*]—Their unquestionable obligations to the famed and polished Greeks were acknowledged very reluctantly. “*Meum semper,*” says Cicero, “*judicium fuit, omnia nostros aut invenisse per se sapientius quam Græcos, aut accepta ab illis fecisse meliora, quæ quidem digna statuissent in quibus elaborarent.*” *Tusc. Disput.* lib. i. *in init.*

(P. 4.) *Contempt.*]—Both generally (see Horat. Sat. i. 9. 70.) and especially for their credulity. (Ib. v. 100., and Juvenal, vi. 546.)

(P. 5.) *Embassy on which the Holy Ghost had sent him forth.*]—Apostle, in its *classical* sense, means an “envoy.” The Apostles are also called “ambassadors.” 2 Cor. v. 20. and Eph. vi. 20.

(P. 6.) *After the flesh.*]—Which implies that there is also of the same person a generation after the Spirit. *St. Chrysost. in loc.*

(P. 6.) *Born.*]—Γενόμενον, v. 3.

(P. 6.) *Marked out.*]—Ὀρισθέντος, v. 4.

(P. 6.) *Spirit of holiness.*]—“Thou shalt not suffer thy Holy One to see corruption.”—The “*Holy Spirit*” is the “*Eternal Spirit*.” All *holy* beings are *immortal*. “*Death* is the wages of *sin*.” Hence the necessity of holiness. By the same Spirit of holiness dwelling in us, it is that we hope for eternal life. (See viii. 11.) He is “the Lord and Giver of life.”

(P. 6.) *By Him.*]—Δι’ οὗ. By or *through* whom, as Mediator.

(P. 6.) *For his name’s sake.*]—ὑπὲρ τοῦ ὀνόματος αὐτοῦ, v. 5. To receive any thing for the name’s sake of another is to receive it for his merit or claim *with our benefactor*; but to suffer for the name’s sake of another is to suffer for his merit or claim *as regards ourselves*. Hence Acts ix. 15. is not strictly parallel with this verse, as referred to in most Bibles.

(P. 7.) *Obediently to believe.*]—Εἰς ὑπακοὴν πίστεως, “to obedience of faith,” there being no article: ἡ πίστις, (*the faith*) often means “the Gospel,” but without the article, only “a belief in the Gospel.”

(P. 8.) *Foreign inhabitants of that city.*]—Οἱ ἐπιδημοῦντες Πωμαῖοι, Acts ii. 10. Possibly Aquila and his wife Priscilla may

have been the chief instruments in this work. See xvi. 3. 5. and *Acts* xviii. 2. 26. .

(P. 12.) *Under an obligation.*]—Ὁφειλέτης, i. e. to the Divine mercy. See 1 *Tim.* i. 12. &c. also 1 *Cor.* ix. 16.

(P. 12.) *Full of zeal.*]—Πρόθυμον, not merely “ready,” but “forward, desirous, zealous.”

(P. 12.) *Weight of his office.*]—Βάρος, 1 *Thess.* ii. 6.

LECTURE II.

THE GOSPEL A DIVINE PROVISION FOR MAN'S SALVATION.

ROM. i. 16, 17.

I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
v. 16.

THE Gospel is in itself a great and glorious dispensation, an illustrious display of the attributes of the Most High, exerted for purposes the most benign and the most momentous. Yet it is undeniable, that this great and glorious Gospel has met with a very different reception in the world from what it is entitled to demand; and that mankind have been too generally disposed to be ashamed of it. Our Saviour anticipated such a result, when he cautioned us not to be "ashamed of him and of his words before men," lest he should be ashamed of us before his Father and the holy angels¹. Nay, more, he was himself not only "rejected," but "*despised*" of men. The opposition of his enemies was mingled with contempt.

¹ Mark viii. 38. Luke ix. 26.

“The disciple is not above his master.” Accordingly, the Apostles, though their Lord had risen triumphantly from the dead, and ascended gloriously into heaven, and though the Holy Ghost accompanied them to put into their mouths irresistible wisdom, and into their right hands miraculous power, still such treatment as Christ had met with, they, too, experienced. To the Jews, inflated with notions of worldly grandeur, and a conceit of their national pre-eminence, the preaching of the cross was a stumbling-block; and to the Greeks it was foolishness, having none of those airy subtleties about it, those metaphysical imaginations, and endless disputes, which they dignified with the name of philosophy. “What will this babbler say?” was St. Paul’s reception amongst the Epicureans and Stoics at Athens. In other places he was regarded with still greater contempt, “being made,” as he informs us, “as the filth of the earth, and the offscouring of all things ¹.”

Notwithstanding these violent prejudices both of Jew and Gentile against the religion of Christ, and the sore contempt to which such prejudices gave birth, the apostle *For I am not ashamed of the Gospel of Christ.* shrank not from the discharge of *ver. 16.* his office, but went on exultingly in his holy function, undaunted by persecution, unabashed by ridicule, undismayed by the mad contempt with which his preaching was so often received. He knew full well that the Gospel is itself deserving of all admiration, and love, and reverence; and that if, when candidly considered, and truly known, it is calculated to

¹ 1 Cor. iv. 13.

excite any feelings of shame in the human breast, it is for ourselves alone. For true it is, that, like a faithful physician, it discloses to us our real condition ; that state of moral disease, under which our souls are labouring, but to which we would fain shut our eyes. It opens to us the true nature and extent of our malady ; how loathsome it is, how dishonourable, how dangerous. Even this, however, it does, not for purposes of wanton exposure, but to prepare us to receive that remedy, with which it is so amply provided, to deliver us from the deplorable state in which it finds us, and to place us in a condition of moral health, honour, and enjoyment. Surely, then, it is not of the Gospel that we ought to be ashamed, but of ourselves. For, whether we be told the humiliating truth or not, our case is intrinsically the same ; it is what it is, though it may be unperceived ; or rather, instead of being meliorated, it is rendered worse by concealment. We may send away our physician ; but, in so doing, we do not dismiss our disease : that remains both to waste and to dishonour our souls. We may hide it from ourselves ; we may, possibly, hide it from our neighbours ; but it is seen by God, who pities, and by Christ, who died for us ; it is seen by angels, who lament over our malady ; and by devils, who rejoice in it. Only from our own eyes, and from those of blind mortals like ourselves, can we continue, with all our art, to cloak our sin.

Far be it, then, that we should be ashamed of the Gospel, however it may, in kindness to our souls, lead us, for a time, to be ashamed of ourselves, for the purpose of delivering us from “ everlasting shame,” and conducting us, through paths of holiness and

honour here, to eternal glory in heaven. Christianity humbles, but it is only to exalt us. It reminds us of the evils under which we are labouring, or which we have reason to expect, expressly with the view of saving us from them, both from the one and from the other, from sin and from its penalties. Let us learn, then, in opposition to all worldly mistakes and prejudices, in opposition, too, to the natural pride of the human heart, unwilling to be reminded of its sin, to exclaim cordially with St. Paul, "I am not *ashamed* of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

It is with these words that the Apostle commences that noble exposition of Christian doctrine, which he then pursues to the close of the eleventh chapter of the Epistle, tracing *the great work of salvation, through its different stages, from our first reconciliation with God upon earth, to our final fruition of him in glory; and exhibiting the universality of its mercies, as intended both for Jews and Gentiles.* The subject is evidently most momentous: how can we approach it otherwise than with a feeling of the deepest interest, yet with fear and trembling? To a Christian teacher, at least, the discussion, the public discussion, of the great articles of our faith, is an awfully responsible, though necessary, part of his ministerial duty. He remembers the "anathema" denounced against *him*, even were he an angel from heaven, who should preach a different Gospel from that which the apostles taught. Under this solemn impression do I approach this sacred subject, humbly imploring the good Spirit of God to guide us in the

study of his written word, and to preserve me from speaking, and you, my brethren, from believing, otherwise than according to the true meaning of "the oracles of God."

"The Gospel," the Apostle observes, "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

The declaration implies our need of "salvation," and our need also of the "power of God" to effect it,

*For it is the power of
God unto salvation, ver.
16.*

But what does *salvation* mean?

To save is to deliver, or to preserve; to deliver from existing, or to preserve from impending, evil. Salvation, therefore, is deliverance, or preservation; or rather it is both—*deliverance* from helpless ruin in this world, and *preservation* from eternal misery in the next; the one already granted to all who have been admitted into the Christian covenant; the other promised only (being as yet uncertain), and made to depend upon our compliance with the terms of the Gospel, and our use of those means of grace, which we enjoy in the Church of Christ. We are already in a state of salvation, *actually*, as delivered, through Christ, from our natural condition of helpless guilt; and *prospectively*, as having an assurance of eternal life, if we avail ourselves of the offered help of God to obey the faith of his Son.

It is implied, then, by the Apostle, as it is subsequently proved at considerable length, that mankind are naturally in a state from which they require to be "delivered," and exposed to consequences from which they need to be "preserved;" that from these evils,—both the actual evils under which we labour in this

world, and the impending evils to which we are exposed in the next,—we are unable to deliver or preserve *ourselves*; and, finally, that they are of so serious a nature, as to have appeared sufficient to the Supreme Being to call for his own solemn interference.

We may rest assured that the Almighty does not “make bare his right arm” without necessity: if he interposes, the occasion must be such as to require it. Accordingly, in the language of prophecy, the Almighty is represented as looking down upon mankind to see if there were any among themselves who could save them from their sins: “and he saw that there was no man, and wondered that there was no intercessor: therefore, *his own arm brought salvation* ¹.” To the same effect St. Paul assures us, that if there had been *a law* given, which could have given “life, verily righteousness should have been by the law” ²: in which case *the Gospel* would have been unnecessary; man would not have needed salvation; and that amazing display of Divine power, exhibited in our Lord’s incarnation, in his miracles, in his death, in his resurrection, and in the gifts of the Holy Ghost bestowed upon the first preachers of Christianity, might all have been spared, together with every prophecy and every type of Christ, and the whole of that combined system of overruling Providence, preparing the way for Christianity, and promoting its subsequent success, which no wisdom but that of God could have planned, and his omnipotence alone could have carried into effect. “We were without strength” ³ to save ourselves; and therefore it was, that Christ

¹ Isa. lix. 16.² Gal. iii. 21.³ Rom. v. 6.

became incarnate for our salvation ; and thus, “ what the law could not do¹,” through *our weakness*, the Gospel effected through “ the power of God.”

The salvation, thus rendered attainable, has this farther recommendation, that it is intended not for

—to every one that believeth, to the Jew first, and also to the Greek, ver. 16.

one nation only, but for the whole race of man. The law confined its regards principally, and in many respects exclusively, to Jews.

But not so the Gospel. Though it may honour the Jews with precedence, as the people of God's ancient election, its spirit is not exclusive, but Catholic. The salvation of *mankind* is the object proposed in the Christian scheme ; and therefore, in marking out the leading features of that great subject of which he is about to treat, St. Paul specifies this as one, that the salvation of the Gospel is “ for every one that believeth ; for the Jew first,” it may be, “ but also for the Gentile.” It was of great importance to convince the Jews of this truth, in order to abate their pride and bigotry, and teach them charity. It was of still greater importance to assure the Gentiles of it ; otherwise we should have had to despair of happiness both here and hereafter, and to look upon the Gospel with feelings of envy, not of gratitude. We might have admired it, but we could not have rejoiced in it, had we not been assured of our own interest in its blessings—our own admission, if we believe, to all its privileges.

The Gospel, then, is the power of God unto salvation unto every one that believeth. But even the

¹ Rom. viii. 3.

power of the Most High could not, or, to speak with more becoming reverence, would not, save us without *righteousness*¹. His justice forbade it. The law, which the Almighty had given, was not to be trampled upon or overthrown, but to be in fact "established²," and "made honourable³." Christ "came to seek and to save that which was lost" in sin; to save us, not *in* our sins, but *from* our sins, by "making reconciliation for iniquity, and bringing in *an everlasting righteousness*;" not

such a righteousness as man vainly thinks to establish for himself in

For therein is [the] righteousness of God revealed, ver. 17.

his own strength, and which may suffice for a time before men, but such as will be accepted by God, and endure for evermore. Christ, in his Gospel, has brought in this righteousness, agreeably to the prophecies of Daniel⁴; he is therefore called, in another prophecy, "the Lord our righteousness."

Herein is "the power of God" again displayed, by the Christian dispensation, in saving *sinners* with *righteousness*; in reconciling the exercise of his mercy with the satisfaction of his justice; the dignity of the Law, with the superior efficacy of the Gospel; and, finally, in bestowing on sinful man, fallen, guilty, and helpless, such "a righteousness," as should amply remedy his fall, cancel his guilt, make him even more acceptable to God than he was before he sinned, raise him higher in the scale of being, and qualify him for greater bliss and glory in the end,

¹ Isa. xlv. 13.

² Isa. xlii. 21.

³ Rom. iii. 31.

⁴ Dan. ix. 24.

than if he had never fallen. Behold, then, a Divine wisdom in devising, and a Divine power in executing, and a Divine gift of righteousness, to render practicable a plan so full at once of mercy to the sinner, of honour to Almighty justice, of security to the interests of holiness, of felicity to mankind, and of glory to God !

The "righteousness of God," spoken of by the Apostle, and the nature of which we shall hereafter have occasion to consider more fully, is "revealed to us in the Gospel." Yet must it not, on that account, be considered as something altogether new. There have been righteous men in every age of the world. Yet the same inability which now exists in man to make himself righteous, must have existed ever since the fall. Man was never made, or accounted, righteous before God, through his own spotless purity and unerring obedience, but through the mercy of the Most High, assisting and accepting his penitence, his faith, and his imperfect services, because of "the promised Seed." The righteousness of the saints who lived before Christ was similar to that of Christians, and derived from the same source,—the grace of God. Hence it is that St. Paul continually appeals to the Old Testament in proof of his doctrine, intimating, by this reference to the ancient Scriptures, that the scheme of man's salvation has been essentially the same from the beginning, though never fully revealed, until the work of our redemption was actually accomplished by the incarnation, death, and resurrection of our blessed Lord.

The righteousness, which God accepts for our jus-

tification, is his own gift. Still there must be some principle in ourselves, through which it is reckoned ours, and becomes a part of our character, as it is written, "The just shall live by faith." It was this principle, founded in repentance, and issuing in love to God and man, seated in the heart, and influencing the life, by which the distinguished men of old time "obtained the testimony of God that they were righteous" in his sight; and it is by the same principle that we Christians must live, if we expect to be considered just before our Maker.

*—from faith to faith;
as it is written, "The
just shall live by faith,"
ver. 17.*

Far be it, indeed, that we should think for a moment of setting the faith of the Gospel, of which such glorious things are spoken, in an unnatural opposition, either to repentance, which is its root, or to good works, which are its proper fruits. As, when we speak of a vine, we do not mean the trunk, the branches, and the leaves only, but the entire tree, in its living and healthy state, including the root from which it springs, and the grapes which it produces; so faith, unless the contrary be expressly intimated, is spoken of in Scripture, not as a dead, or mutilated, or spurious faith, but as comprising the whole of genuine Christian piety, inclusive of whatever is necessary either to its existence, or to its soundness and vigour. I premise this explanation to guard against the impression, which some might otherwise run away with, that we preach faith without works of Christian holiness, as sufficient to man's salvation; instead of

¹ Heb. xi. 2. 4.

preaching, as we are bound to do, the faith of the Gospel, for the *express purpose* of turning men from works of sin and death, to serve the living God; for the *express purpose* of restoring them to righteousness, and making them a peculiar people zealous of good works. As we advance, all these points will, I trust, become more and more clear; and we shall see that the Christian scheme of salvation, though apparently paradoxical and startling at first sight, is yet the best, and indeed the only plan, upon which a being like man can hope to escape either from sin or sorrow, and to become at once both holy and happy. A more rigorous system, which demanded unerring obedience, and held out no hope of righteousness, except through perfect works of our own, might seem to consult better the interests of virtue, and the honour of God. But such a dispensation, however it might be adapted to beings like the angels, who are without any spot of sin or inclination to its commission, is ill suited to creatures such as we are, conscious of numberless transgressions, and carrying about us passions, and tempers, and appetites, which, without a better strength than our own, we should be altogether unable to restrain from evil. A dispensation which should say to us, as the Law does in fact say, "It shall be your righteousness, if you observe to do all these commandments before the Lord your God, as he hath commanded you¹:"—would be a dispensation of terror and despair, not, as the Gospel is, of grace, and mercy, and love, of holiness and virtue, of peace, and joy, and glory.

¹ Deut. vi. 25.

For what is man? Is he not a sinner? Are not all men, universally, Jew and Gentile, "guilty before God?" as such, incapable of establishing a righteousness, strictly speaking, their own, and obliged, therefore, to submit to be made righteous, so as the Almighty is pleased to appoint¹? It is on this ground that St. Paul proves the necessity of the Gospel scheme of righteousness. The early part of his Epistle, from the eighteenth verse of the first chapter to the twentieth verse of the third chapter, is expressly taken up in establishing the humiliating truth, that all men whatsoever, the Jew as well as the Gentile, and the Gentile as well as the Jew, are under that sentence which God has denounced from heaven upon all impiety and iniquity. He points out, first, as we have seen already, what it is the Gospel of Christ proposes, namely, *salvation through the power of God in making us righteous by faith*. He then proceeds to show, how necessary some such method of salvation is, in consequence of the sinfulness of man, and his inability, therefore, to justify himself. That such is the object of the Apostle's reasoning, is evident, both from the position with which he commences, and also from the conclusion at which he arrives. "The wrath of God," he says, "is revealed against all ungodliness and unrighteousness of man." This implies that he meant to prove mankind to be by nature subject to the Divine anger, or "children of wrath," as he elsewhere expresses himself: and accordingly he sums up his argument in the following conclusion: "that every mouth is stopped, and

¹ Rom. x. 3.

the whole world become guilty before God; so that by deeds of law, there shall no flesh be justified in his sight." The argument, by which this conclusion is established, is too long to be satisfactorily discussed on the present occasion; and its importance may well call for fuller and more distinct consideration than our present limits will admit of. I shall, therefore, conclude, for the present, with a few practical remarks on the points which have already come before us.

For let it not be supposed, that these points are mere points of *speculation*, calculated only for our religious entertainment on the sabbath-day in the house of God, and unconnected with our daily conduct in the world. "Seek ye first the kingdom of God and *his righteousness*," is an exhortation to which our blessed Lord has annexed the promise, that we shall then receive, in addition, whatever our Heavenly Father knows to be necessary for us in this life. Now it is the righteousness of God revealed in the Gospel, that *evangelical righteousness*, which he has provided for us through his Son, the pardon of our sins, and the good works which he has prepared for us to walk in, to which your attention has been now directed. Seek, then, this righteousness, if you would secure to yourselves God's blessing even in this world. Without that blessing the greatest apparent prosperity is only vanity and vexation, a moth and a canker-worm, a lie and a curse.

But above all, the subject is important in its bearing upon our eternal interests. It is *salvation* which is offered to us in the Gospel. And what subject can be either speculatively more sublime, or practically more important? What shall a man take, or

what shall he give, as a sufficient consideration in exchange for his soul? If, then, his soul be lost, as the Scriptures declare it to be, what question can be so momentous as that of the Philippian gaoler: "What must I do to be saved?" To this question the Epistle of St. Paul to the Romans furnishes a most explicit reply; the same in effect as that which he gave within his prison walls at Philippi; but less liable to be wrested to a wrong meaning, from being so fully and distinctly unfolded. He there directed to the faith of Christ, as the only appointed method of salvation; and here he does the same; giving us, however, to understand, that it is no partial faith, opposing one part of Christianity to another, but a faith commensurate with the whole Gospel; a faith by which we are saved from sin now, as well as from its future penalties; from its power, as well as from its guilt.

Many of the errors prevailing in the Christian world have their origin in a misunderstanding of Scriptural terms; and the more important the term, the more serious, of course, the error. One of these terms is *salvation*, which is often confined too rigidly to our preservation hereafter from eternal misery, and our attainment of heavenly glory. But this, though a part, and the most important part, of our salvation, is yet only a part. It is the grand consummation, but it is not the whole, of that blessed work. Our salvation, to be completed in heaven, must be begun upon earth. We must be saved from sin¹ now, before we can be saved from wrath here-

¹ Matt. i. 21.

after¹. It is true that, in a few passages of Scripture, the term "salvation" may have a more confined signification; but that, which I have now stated, I take to be its general meaning, comprising all that is done for our souls in *this* world, as well as all that shall be done for them in the world to come.

To this salvation let us earnestly direct our wishes, our hopes, and our endeavours. Nor, indeed, for a moment let us imagine that it is attainable without a dependence upon the power of God, which laid the foundation of it in Zion², and which must assist every one, Jew or Gentile, in building thereupon. Nor again, is it attainable by any man, as long as he wilfully continues in sin. The wilful sinner is under the wrath of God; and there is *no salvation without righteousness*. For what purpose was the infinite power of God called forth, when we were without strength, but to "bring in an everlasting righteousness," one by which eternal salvation should be rendered practicable? Nor, finally, must we suppose that this saving righteousness is attainable in any way but that which God has himself appointed. "Christ is the way, and the truth, and the life." Through him, and through him only, is salvation offered to our sinful race. God saves us by making us righteous, and he makes us righteous by Christian faith. If we thus seek salvation, "the power of God" is pledged for our success.

Finally, how deeply thankful ought we to be, to the Author of all good, for placing such inestimable

¹ Rom. v. 9.

² 1 Pet. ii. 6.

blessings, as "righteousness" and "salvation" again within our reach, and requiring of us, not an unerring obedience, which we could not render, but a sincere faith in the Gospel, which, through his grace, is practicable to every one. How thankful too, that he has not confined these gracious promises to the Jewish people, as in the case of the rigorous discipline of the law, but offered the mercies of the Gospel "to every one that believeth; to the Jew first, and also to the Greek." Whilst Almighty power is thus exerted in behalf of our souls, may we not be wanting in embracing cordially the salvation which is extended to us, and in watching carefully that we lose not our souls a second time through unbelief and sin!

LECTURE II.

Rom. i. 16, 17.

NOTE.

(P. 31.) *From faith to faith.*]—"From," or "by faith," (as in the close of the verse) should be taken in connexion with "righteousness." "To faith" means "for belief," *i. e.* for our reception by faith ; for the Gospel, (which reveals to us "a righteousness by faith,") brings salvation only to those who *believe* it, ver. 16. Perhaps the passage would be clearer if translated thus : "for in it is revealed for [our] belief a righteousness of God by faith." See chap. v. 1. and Gal. iii. 2.

LECTURE III.

MAN, BY THE LAW, NOT JUSTIFIED, BUT
CONDEMNED.

ROM. i. 18. iii. 20.

*Therefore by the deeds of the law there shall no flesh
be justified; for by the law is the knowledge of sin.
iii. 20.*

THE Apostle declares the Christian Religion to be the power of God for the salvation of all mankind, whether Jew or Gentile, through a Divine righteousness, which is revealed to us in the Gospel, and is, on our part, attained by faith. But before we can cordially acquiesce in this doctrine, we must see our need of such a righteousness, in consequence of *our inability to justify ourselves* on the ground of our observance of the Divine law. Accordingly, St. Paul discusses this point at considerable length, commencing his argument, at the eighteenth verse of the first chapter, with a declaration of God's anger against all ungodliness and iniquity, and summing it up at the nineteenth verse of the third chapter, in the following emphatic conclusion: "that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is

the knowledge of sin." Nothing can be more evident than the drift of the Apostle's argument as declared in these words. He arraigns the whole world, Jew and Gentile, before the tribunal of God; he charges all with having sinned; he silences all boasting; and obliges every man to seek justification in the sight of the Most High, not as a right, but as a favour, to be granted to him on such terms as Divine wisdom and mercy have thought fit to appoint. Such, I observe, is the obvious purport of St. Paul's reasoning. But it will be satisfactory and profitable to us to trace the course of his arguments through their different stages.

The Apostle begins with a declaration of the Divine anger against sin, both sins of impiety and sins of unrighteousness, towards God or towards man, in the case of all those who either did know, or might have known, better. Note the ungodliness or impiety of the world, when men were without

the Gospel, was very lamentable. God had written his name upon the universe in the clearest characters. "His eternal power and godhead," though invisible

—because that which may be known of God is manifest in them: for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; i. 19, 20.

in themselves, might yet be seen from the creation of the world; being discerned in their effects, even in that infinite variety of things, which nothing short of power eternal and divine could have made. To us these indications of a God, which the visible universe affords, are so clear

Rom. ii. 18. iii. 20.] *not justified, but condemned.* 41

and forcible, that many are now disposed to think, that they could, from them alone, have formed a sufficient religion for themselves. And hence we hear a great deal, in modern times, of natural religion. But what, at present, we call "natural religion," was by no means the religion of nature. On the contrary, when mankind were left to read the book of nature by themselves, without God's word to guide them, they contrived to shut their eyes,

in a deplorable degree, to the evidences which the world contains of its Divine Author. Even the more enlightened of them, though they knew that there was a God, and could reason concerning him with no small degree of force and beauty, yet practically denied him, and, by some strange perversion of reason, brought themselves to sanction idolatry, and even to practise it. The classical writings

—So that they are without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. i. 20 —23.

of antiquity, which are justly admired as some of the finest productions of human wisdom and genius, abound in sentiments of the grossest idolatry, yet interspersed with such acknowledgments of the one true God, as to leave that idolatry "without excuse." Thus did these boasted lights of the world, with the loftiest pretensions to wisdom on their lips, "become fools," both in their notions and their practice. The greatest of the heathen philosophers were, in short, idolaters. Even those who "professed themselves wise," could not, *practically*, raise their notions of the Divine glory beyond a dumb resemblance to the

form of perishable man, or of creatures more perishable still, as of birds and beasts, and even of reptiles.

For this dishonour done to his name, this perversion of the truth, this transfer of Divine worship from

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, i. 24 —28.

the Creator to the creature, this wilful abandonment of their Maker, God, who is "a jealous God," gave up mankind to their own evil passions and moral blind-

ness¹. They wilfully forsook God, and justly therefore did he forsake them. Their morals became of a piece with their religion. They laid the foundation in *idolatry*, and built up the superstructure in *uncleanness and iniquity*. They sinned first against *God*; and then, by a just judgment of the Most High, sins against *themselves* and against their *neighbour* flowed in with a dreadful torrent. What a melancholy picture it is, which the Apostle draws, of the state of morals that prevailed among men before the preaching of the Gospel! It was not here and there a fault, but society at large, throughout all nations, was deeply tainted with sin. Men, perverted in their sense of right and wrong, blind to a discernment of their true interests, depraved in their very minds, ran eagerly into the practice of things that were evil, and became full, *personally*, of the most disgraceful un-

—being filled with all unrighteousness, &c. i. 29—31.

cleanness, and, *relatively*, of "injustice, illiberality, rapacity, maliciousness, envy, murder, strife, deceit, malignity, whisperers, backbiters, haters of

¹ Eph. iv. 18, 19.

God, spiteful, proud, boasters, inventors of evil things, disobedient to parents; without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Such is the Apostle's catalogue of the vices which infested and filled human life. We are not, indeed, to suppose, that every individual exhibited in his own person all the vices here enumerated, but that these different descriptions of wickedness prevailed throughout the world. There might be some better than the rest; but the practice of virtue was very uncommon. It was not the general rule, but the rare *exception*; and there were few, if any, free even from deep stains of immorality of some kind or other.

Such were the iniquities with which the world abounded. Yet were not men ignorant of their moral turpitude and danger. They knew that the things which they did were worthy of death; and yet they committed them. Though their minds, deserted by God's Spirit, were blinded, through passion, to a sense of their true *interest*, their consciences still furnished sufficient intimations of their *duty*; so that not only their fundamental sin of idolatry was a *wilful* departure from God, but all their vices, personal and social, were also a *wilful* departure from virtue.

But there is yet a higher step in this climax of iniquity; a heavier weight than all in the scale of human guilt; a deeper aggravation still of our natural wretchedness! Men sinned *much* and *variously*; they sinned *against*

—who knowing the judgment of God, that they which commit such things are worthy of death, i. 32.

—not only do the same, but have pleasure in them that do them. i. 32.

their better knowledge; and, finally, they sinned *with complacency*. They not only did what was wrong, but delighted in it; yea, delighted in it, even when practised by others. This evinced a love of sin for its own sake, and not only for the sake of the short-lived pleasures which accompany it. Such a complacency in the practice of what is wrong was a dreadful symptom of moral disease; a decisive proof of the infatuation which had seized upon the human heart!

But were not these, it may be asked, “times of ignorance?” Are they not so called by St. Paul himself? And did not this ignorance furnish an apology for the wickedness which accompanied it? Great, undoubtedly, was the ignorance of mankind. But it was far greater than it *need* have been. The moral darkness that prevailed was chiefly owing to the vices of men. They wilfully neglected, or even obstinately extinguished the light; and by such conduct made themselves responsible for their errors, with all their evil consequences. If a man shuts his eyes determinately against the truth, or even if he neglects the means of cultivating it, which are placed within his power, then so far he is answerable for his ignorance, and it ceases to be any excuse whatever for his crime. It is thus that mankind have acted. They have “kept down” the truth by their unrighteousness; and, then, is it to be wondered, that they have gone astray both from God and virtue? The error has all along been that of the heart rather than of the understanding. The veil over the mind

was first drawn by passion, then willingly left there by negligence, or obstinately held by pride and prejudice.

Still, notwithstanding all the neglect of mankind, the light of truth was not utterly quenched. Notwithstanding the most perverse endeavours to keep down, and, if possible, to put out the celestial fire, it still burnt under the mass of sin and folly which concealed it; and occasionally it burst forth to exhibit idolatry and vice in their real deformity. Conscience kept alive the smothered flame, and the providence of God watched over it; and, now and then, philosophers and legislators, poets and historians, went and lit their torches at this sacred source, and distributed throughout the world a light, not indeed so pure and bright as that which Christians enjoy under the "Sun of righteousness," but sufficient to shew to men their follies and their crimes. Nay more, in the very breasts of those who ran the greatest lengths of irreligion and vice, the "candle of the Lord" was not utterly burnt out. The very offenders, who delighted in what was wrong, could yet respect and admire what was right; and, though, perhaps, blinded by self-love to their own wickedness, they could see and censure that of others. Thus did they subscribe, in fact, to their own sentence. By judging others they condemned themselves, and proved that they were "inexcusable" in doing that, which, when they viewed it impartially, without any selfish bias,

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
ii. 1.

they knew to be criminal, and eagerly denounced as such.

Yet, strange to say, this very discernment between right and wrong has been made a *merit* of by wayward man. Men have always prided themselves upon their knowledge. The position, which seems to us so plain now that we are familiar with it, that "not *the hearers* but the doers of the law are just before God," is one which heretofore many never thought of, and which all contrived practically to overlook. St. Paul places this matter in its true light: he reminds us that the knowledge, unaccompanied by the practice, of our duty, only renders us the more inexcusable; and that our censures of others, when our own conduct is similar, are but so many sentences of condemnation against ourselves. And yet this was the case of a great portion of mankind, yea, more or less, of all. Hence it is that, in the second chapter of his Epistle, the Apostle urges this point with peculiar solemnity:

But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent

He reminds his readers that the judgment of God, which is always unerring, is directed, impartially and universally, against all who do what is wrong: that a zeal for virtue, if shown only by censures on our neighbours, is no exemption from condemnation; and that a dependence, in such a case, on God's merciful forbearance, is the most dangerous presumption. God bears long, it is true, even with

the most wilful and well-informed transgressor; but it is to lead him to repentance, not to encourage him in his hardness of heart. For, in the end, he will give back to every man according to his works. If any man were capable (which, in fact, no man is) of performing unswerving obedience with a view to immortal glory, doubtless the Almighty would give to such a man eternal life. Nay more, if any man, with our imperfect and corrupted nature, has ever been enabled to pursue the same eternal prize in a sincere, though not unerring, continuance in good works, assuredly he too shall not be disappointed. But rebellion, unbelief, and iniquity, whether in Jew or Gentile, in those who are favoured with a clearer knowledge of the Divine will, or in those who have less vouchsafed to them, will eventually be sure to bring down condemnation from Him, who is no respecter of persons, in the day when, as the Gospel assures us, God shall, by Jesus Christ, bring into judgment all the secret actions of men, as well as their open conduct before the world.

On that awful occasion, who, whether Jew or Gentile, will any longer stand upon the merit of his own goodness? Who will not rather exclaim, in the language of the Psalmist, "Enter not into judgment with thy servant, for in thy sight shall no man living

heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: (* * * *) in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel. ii. 2—10. 16.*

be justified ;” or confess, with Job, “ Behold, I am vile, what shall I answer thee ? I will lay mine hand upon my mouth. Once have I spoken, but I will not answer : yea twice, but I will proceed no farther ?” Thus we too may speak once, yea twice, and oftener, in our own justification now, while surrounded by those who see the outward man only, and that not always, and whose notions and practice are, moreover, imperfect like our own ; but then, when the hearts of men shall be turned inside out, and their closets thrown open to the gaze of the world ; when each secret whisper shall be spoken aloud, men’s motives unmasked, and all their mutual jealousies disclosed ; then, when the deeds of darkness shall be naked beneath the sun-beam, and every act of uncleanness, that now shuns observance, be dragged into open day ; then, when men shall appear, not what they wish to be esteemed, but what they actually are, and realities shall be substituted for shows ; but, above all, my brethren, then, when the Son of God shall descend, in all his majesty, irresistible in power, resplendent in glory, and in the divine beauty of his spotless righteousness, who, on beholding him, and seeing what true holiness really is, will for a moment longer dream of his own virtues, and think of challenging, in such a presence, from the infinite majesty of heaven, the reward of his merits ? Rest assured, that the cries of the irreligious, proud as they may now be in their unbelief, and arrogant in their fancied virtues, will then be, to the rocks to fall on them, and to the hills to cover them : and even the language of the righteous (men whom, in a qualified sense, we justly call so, and

whom God himself vouchsafes, through Christ, to consider as such, men like Noah, Daniel, and Job, the chosen of God, and the excellent of the earth—even their language will then be such as I have described, language of humility and self-abasement. If, in this world, they may have spoken of their own works, they will, in that day, proceed no farther, but lay their hands upon their mouths; or, if they open their lips, it will only be to say, “When, Lord, did we perform these services, which thou dost so graciously attribute to us, and so superabundantly reward?” All sense of self-righteousness will be lost in admiration of the Redeemer. When they see the Lord, his greatness and glory, his righteousness and purity, they will “abhor themselves¹,” and be lost in adoring admiration of the Son of God².

Such may we confidently anticipate to be the effect of the “day of judgment;” an utter abasement on the part of every man, whether Jew or Gentile, of all claims to a *meritorious* righteousness of his own in the sight of God; a conviction, too, on the part of every rebellious sinner, of his just exposure to the Divine vengeance. Those, who shall have lived under a written law, will by that law be judged, and, if disobedient, condemned. The Gentiles, on the other hand, being without any revealed law, will be judged, instead, by the law of conscience, which is, in effect, the same. Their possession of

For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the

¹ Job xlii. 5, 6.

² 1 Thess. i. 10.

Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing one another, ii. 11—15.

such a law is proved from the good actions, in some respects, of many of the heathens. In thus doing by nature's guidance, though it might be but partially and from inferior motives, what the law of God commands, they were evidently a law unto themselves. The same thing is evident from the accusations and defences which they maintain amongst themselves. There could in fact be no such thing as a moral judgment either for or against, nor any reasonings on the subject, were there not some standard of right and wrong, some law, in fact, to which to refer them; and such is the law of conscience, written by the finger of God, in the hearts of all men.

But though it might be granted of mankind at large, that they had wilfully forsaken *God* for idols¹, that they had dishonoured *themselves* by vile affections², and that towards *each other* their conduct was stained with a multiplicity of grievous offences³; that, moreover, in all this, they acted against better knowledge, and sinned with complacency⁴; nay, more, that they set the seal to their own condemnation by their readiness to condemn in others what they practised themselves⁵; and though it was undeniable that God had manifested his displeasure against such conduct⁶, and would hereafter punish disobedience in all, whether Jew or Gentile⁷; still it was difficult

¹ Ch. i. 19—23.

² Ib. 24—28.

³ Ib. 29, 30.

⁴ Ib. 31.

⁵ Ch. ii. 1.

⁶ Ch. i. 18.

⁷ Ch. ii. 2—16.

to persuade the Jew that these things did really concern himself. "We are Abraham's children," was an answer which they thought conclusive against all such alarming arguments: or if this was not sufficient, they prided themselves upon being the adopted sons of God, exclusive members of his sacred family¹, elected infallibly to life eternal by him, who had "chosen Jacob unto himself, even Israel for his peculiar treasure²." Here, in fact, was the great difficulty with which the Apostle had to contend, and to the removal of which, his reasoning, in this Epistle, is mainly directed. It was comparatively easy to persuade the Gentiles that they were by nature and by habit sinners, and lamentably destitute of such a righteousness as *God* would accept. It was easy too, yea altogether superfluous, to persuade the Jews to think this of their Gentile fellow-creatures³. But it was a hard task to bring them to a similar acknowledgment respecting themselves. Accordingly, not content with the general course of reasoning, through which we have endeavoured to accompany him, and which is, in fact, conclusive against *all* mankind, the Apostle addresses himself again expressly and separately to his Jewish brethren.

"Behold," he says, "thou art called a Jew, and retest in the law, and makest thy boast of God;" and in this manner enumerating their different grounds of confidence, as being more favoured of God, and better instructed than the Gentiles, he puts it to their

Behold thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approve the things that are more excellent, be-

¹ St. John viii. 33. 39—41.

² Psalm cxxxv. 4.

³ Gal. ii. 15.

ing instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. And shall not uncircumcision, which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly, &c. ii. 17—29.

consciences, whether these privileges resulted in a practical observance of the will of God, reminding them that circumcision was of no avail, unless followed by obedience, and that if any of the uncircumcised Gentiles should be enabled to fulfil the law¹, they would in fact be God's people; "for he is not a Jew, who is one outwardly, nor is that circumcision which is outward in the flesh; but he is a Jew, who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

But if the Jew's possession of the written law, revealed in such solemnity from Mount Sinai, if even

What advantage, then, hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? Shall their unbelief make the

his adoption to be one of God's peculiar people, and his formal dedication to the Almighty by the divinely appointed rite of circumcision, might all be of no avail to the justification of his soul in the sight of heaven, where was the

¹ See ch. viii. 1—4.

advantage of Judaism? in what respect was it better to be a Jew than a Gentile? "Much every way," replies the Apostle; but first and chiefly, because the Jews were the depositaries of Divine revelation; not merely of the law, the perfection of whose demands put their works to shame, and served only, when viewed alone, to convict them of sin; but also of those blessed promises and intimations, which the holy Scriptures have from the first contained, of a more gracious way of righteousness and life. Nay, more,—to the Jews first was given not only the Old Testament, but the Gospel also. They were chosen to be entrusted with the oracles of our redemption; that, taking their rise from Sion, the glad tidings of salvation might issue forth through Judea, and then spread throughout the whole world. For what if some, and they are not a small proportion of this favoured people, disbelieved these Divine oracles with which they were entrusted, and despised the terms on which eternal life was offered to them through their long-promised Messiah? was their unbelief to alter those terms, to make void the promises of Scripture, and to render the Most High unfaithful to his word? Far be the presumptuous thought! If the Jews chose to cling to a worldly delusion respecting their claim to the Divine blessing, was this fond

faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner? and not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just, iii. 1—8.

error of theirs to triumph over the Divine veracity? Were they to be more just than God? Or again, if their wickedness and preference of error to the truth were overruled by the Almighty to a fuller display of his own veracity, and to a clearer demonstration of the necessity of a Divine righteousness for man's justification:—if (as short-sighted man might be disposed to cavil) these good effects followed from Jewish disobedience, were they not, on that account, to escape punishment? Reasonings like these, which, from the notice taken of them by St. Paul, were probably common among his countrymen, the Apostle silences, by a reference to the *acknowledged* truth, that God will judge the world in righteousness, and that therefore the vengeance which he has denounced against sin, both in Jew and Gentile, will unquestionably be just, and men shall plead in vain the good which was ultimately brought out of their evil. For the evil only belonged to them, the good to God.

The great question, then, again returns upon the Jew, not what are his *privileges*, but what has been his *use* of them? what, in short, his *character*? Is he, in *this* respect, “better” than the Gentile, and placed on higher ground in regard to his justification before God? “No, in no wise,” replies the Apostle. For already had he brought one common “charge” against Jews and Gentiles, “that they are all under sin.” And this serious charge he has too well supported by an appeal to history

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their

and to the consciences of men. Nor is this any new doctrine, first broached by a Christian Apostle. The accusations of David, Solomon, and Isaiah, are full as strong, and quite as general. "There is none righteous, no not one," saith the Psalmist. "Their feet are swift to shed blood," exclaim, with one voice, the royal moralist and the prophet: "Destruction and misery are in their ways; and the way of peace have they not known."

tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God, iii. 9—19.

There is no fear of God before their eyes." These charges were notoriously levelled against the people of Israel, either separately, or together with the rest of mankind; and even had they been less express, it is evident that the law, speaking to instruct and to admonish, (not to gratify a wanton, much less a malignant, curiosity,) must speak *of*, as well as *to*, those to whom it is addressed. Hence it is clear, that even a Jew, notwithstanding his privileges, might be a wicked man, without virtue and without religion; nay, more, that the Jews, in former times, had been so; and that, unless the Jews of St. Paul's time were better than their ancestors, these declarations of holy writ were equally applicable to them. David knew of no exemption, on the part of Israel, from the general corruption of human nature. He laments, in the strongest terms, the sinfulness of *all* mankind, when left to themselves, including the Israelites, no less than the other nations of the world. "God looked down from heaven upon the children of men, to see

if there were *any* that did understand, that did seek God. They are *all* gone out of the way; they are together become unprofitable; there is *none* that doeth good, no, *not one*."

We have now followed, step by step, the whole of that important argument by which the Apostle proves, but too fully and too forcibly, man's obnoxiousness to the sentence which the Almighty has denounced against "all ungodliness and unrighteousness." We have seen the wilful idolatry, and the abandoned vices, of the Gentile world: we have seen, too, that the Jew, though far better instructed and more privileged than the rest of mankind, was not, in effect, righteous any more than the Gentile, nor more able to avert or to escape God's just anger against iniquity. Here, then, the experiment was tried. Mankind had been left to make themselves righteous by legal works, whether in obedience to the Decalogue itself, or to that fainter transcript of it which was written upon the consciences of men. "There was none righteous," in this way, "no not one." Both Prophets and Apostles, the Law and the Gospel, the Old Testament and the New, concur, as our Lord himself also did, in "testifying of the world that its works are evil," "that *every* mouth might be stopped before God, and all the world become obnoxious to his righteous judgment."

The conclusion is obvious. If man, when left to himself, and independently of the Divine mercy, yea, notwithstanding the Divine mercy, has proved thus frail, and not only frail but rebellious, it follows, of

¹ John vii. 5.

Rom. i. 18. iii. 20.] *not justified, but condemned.* 57

necessity, that he cannot justify himself in a regular legal manner, either by the law of Moses or by the law of conscience. An appeal to law, so far from justifying him, serves only to convict him of sin. No: he must go before God as a sinner and a suppliant, not boasting of a righteousness of his own, but imploring

Therefore by [the] deeds of [the] law there shall no flesh be justified in his sight: for by [the] law is the knowledge of sin, iii. 20.

God, of his mercy, to make him righteous in his own way. And, (praised be God!) such a righteousness is to be obtained. For now under the Christian dispensation "a righteousness of God," one suggested by his mercy, devised by his wisdom, and rendered practicable by his power, has been offered to mankind. The law brought with it "the knowledge of sin," and consequently of condemnation¹. The Gospel, on the contrary, has brought in "an everlasting righteousness," one by which we may be both justified and sanctified;—our guilt cancelled, our persons accepted, and our obedience to God, though still very imperfect, rendered sincere and acceptable, through Christ, to our gracious Maker. The nature of this righteousness must be a subject of future consideration. The subject is too important, and, we may add, too liable to misapprehension, to be briefly discussed. Suffice it to observe, that it is a righteousness which provides for man's recovery, without infringing his responsibility, or compromising the Divine justice; a righteousness, which secures the pardon of the sinner, without encouraging sin; and, whilst it humbles man under a sense of his un-

¹ See 2 Cor., iii. 7.

worthiness, renders him not unmeet to become hereafter an inhabitant of heaven.

But these are points to which we must recur hereafter. For the present, let us conclude with a brief application to ourselves of the important truth with which we have been engaged.

The doctrine of man's inability to justify himself by any legal covenant of works, impresses strongly upon us the duty of *humility*. For let us not forget that we have a personal concern in the truth we have been discussing. What the Scriptures say both to the Jew and to the Gentile, they say, in fact, to the whole world; they say to ourselves. We are partakers of the same nature with the Jews and heathens of ancient times. What they *were*, we *should have been* under the same circumstances. If the state of society and the characters of men are, in general, better now than they were formerly, it is because mankind have experienced greater mercy from their Maker, especially in having the Gospel manifested to them, and the Holy Spirit shed upon them in more abundant measure. Yet even now, notwithstanding our vastly superior knowledge, accompanied by a greater proportion of God's sanctifying and restraining grace, how far, how very far, are Christians generally, or any one Christian individually, from being thoroughly obedient to the law of God! How little, perhaps, do many of us even think at all of that law as the rule of our life! And for the rest, those who are daily striving to conform themselves to the Divine precepts, will they not be the first to lament their own failures? Will not the holiest Christians be ever the most ready to say with Daniel, (one, undoubtedly, of

Rom. i. 18. iii. 20.] *not justified, but condemned.* 59

the best of men): "O Lord, righteousness belongeth unto thee, but unto us confusion of face ¹." No longer, then, plead with God your own *merit*, but his *mercy*²: put your justification upon this ground, and it will be secure; but woe be to the man, who, in the delusion of his heart, seeks it as his legal due, and with the proud Jews of old, from a fond attachment to his own imaginary righteousness, refuses to submit to that which is offered to him by God through his Son Jesus Christ. No, my brethren; whatever we expect from God, let us look for it as a matter of favour, as an act of mercy, as a deed of his free and unmerited loving-kindness. True it is that God will give no good thing to the impenitently wicked; to them there is no peace³, nor any justification⁴. Nor will he, on the other hand, bestow his gifts on the self-righteous Pharisee. The humble sinner, who penitently implores mercy, shall alone be justified⁵.

Another admonition, strongly urged upon us by our present subject, is to avoid *censoriousness*. If *all* men are naturally prone to sin, then *we* are so as well as our neighbours; and whilst we are censuring them, it is more than probable that we are passing sentence upon ourselves. "Judge not then, lest ye be judged." By so doing, you only provoke your own condemnation: "for what measure ye mete" to your neighbour, "it shall," by the Almighty Judge, "be measured to you again;" and thus thou dost render thyself "inexcusable, O man, whosoever thou art,

¹ Dan. ix. 7.

² See the Communion Service of the Church, especially the prayer, "We do not presume," &c.

³ Isa. xlviii. 2.

⁴ Exod. xxiii. 7. xxxiv. 7.

⁵ Luke xviii. 14.

that judgest." The human heart is blind—blind to its own sins, though keen-sighted to the very foibles of other men: the human heart is indulgent—indulgent to its own vices, but severe against another's failings. Let us endeavour, by God's grace, to reverse this picture; to be charitable towards our neighbours, strict with ourselves, slow of belief in regard to his faults, but alive to the smallest defect in our own character. Humility and charity are among the most essential graces of the Gospel. Our sinful condition renders the cultivation of them peculiarly important. Wherefore "humble yourselves under the mighty hand of God, and in due time he will exalt you¹:" and "have fervent charity among yourselves²;" charity, which shall cover, not expose, the sins of others. And as the charitable man gives, so shall he receive; "blessed are they that are merciful" to each other, "because they shall obtain mercy³" from God. "He shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment⁴."

¹ 1 Pet. v. 6.

³ Matt. v. 7.

² 1 Pet. iv. 8.

⁴ James ii. 13.

LECTURE III.

Rom. i. 18. iii. 20.

NOTES.

(P. 41.) *To sanction idolatry and even to practise it.*—It is notorious, that even Socrates conformed, and urged others to conform, to the polytheism and idolatry of his country. See *Xenophon's Memorab. Socrat.* lib. I. c. i. and lib. IV. c. iii. With regard to the moral enormities of the heathen, and those publicly countenanced by the laws, even by the laws of Athens, the laws of Solon, see *St. Chrysostom on v. 27.*

(P. 42.) *Perverted in their sense of right and wrong.*—“Given up to a reprobate mind, ἀδόκιμον νοῦν, or a mind void of judgment;” as in the marginal translation, incapable of proving (τοῦ δοκιμάζειν) and approving right from wrong. Both significations are given in the exposition; but the *former* is the classical use of the term. It is the word used to denote any thing that will not stand the *proof*, and especially base or counterfeit coin.

(P. 42.) *Relatively of injustice, &c. v. 29.*—In some editions *πορνεία* is omitted, and it certainly appears to be redundant here; the Apostle having already spoken of the *personal* vices of men, and now proceeding to those of a *relative* character. Griesbach inserts the word in the text, but with the mark denoting that it should, probably, be left out. If it be retained, we must consider the vice as regarded in its relative character. Two or three words in this passage have been translated in the exposition in a sense which appeared more close to the original than that adopted in the received version. “Malignity”

(κακότης) is much the same with "ill-nature," "viewing every thing in the worst light," as it is explained by Aristotle, *Rhetoric*, lib. II. xiii.

(P. 43.) *Rare exception.*]—Aristotle, speaking of the moral character of mankind generally in regard to *pleasures*, observes, that "the habits of people, in general, are neither those of the temperate," (for so, in *ordinary* language, we may translate ἐγκρατής), "nor those of the intemperate man, but between both; or if they incline either way, it is to the *worse* side." *Ethic. Nicom.* lib. VII. c. vii. And again, in regard to *gain* and *fear*, and indeed *generally*, he has the following testimony, that "since the majority of mankind are *worse* than they ought to be, and easily overcome by opportunities of gain, and cowardly in dangers, it is for the most part a fearful thing to be in another man's power." *Rhetoric*, lib. II. c. v.

(P. 49.) *Doers of the law shall be justified*, v. 13.]—This is true in a qualified sense of Christians. See chap. viii. v. 1—4.

(P. 50.) *Law of conscience.*]—This whole doctrine of the law of conscience is strong against those who deny the existence of a "moral sense."

(P. 50.) "*Thoughts the meanwhile*," v. 15.]—Rather, "their reasonings between themselves." See Marg. Translation, and comp. v. 1.

(P. 50.) *Mankind at large.*]—The argument thus far has been general, applicable to Jew and Gentile. In v. 17, the Apostle turns expressly to the Jew. The reading Εἰ δὲ (adopted by Griesbach) seems to give a more emphatic sense. "But if thou" (art not a Gentile, not one of the general mass of mankind, but one of God's peculiar people, and) "art called a Jew," &c.

(P. 50.) *Complacency—readiness to condemn.*]—The "complacency" is that of the *affections*; the "condemnation" that of the *conscience*, perversely directed by the wicked, not against their own guilt (which blind self-love and the mists of passion often prevent them from seeing), but against the faults of their neighbour; so that a man may have a complacency in sin, and yet be forward to condemn it in others. See *Matt.* vii. 3.

(P. 54.) *Their wickedness and preference of error.*]—"Unrighteousness," ver. 5. seems to mean the wickedness of the Jews

in rejecting the Gospel, their preference of falsehood (*ψεύσμα*) to the truth:—comp. v. 7. “Righteousness” I have interpreted, not of the Divine justice, but of the righteousness given us by God in the Gospel. There is no article in the Greek.

(P. 57.) “By [*the*] deeds of the law,” v. 20.]—“The” is not in the Greek. The assertion is *general* and not confined to *the* law (*i. e.* of Moses). See Macknight.

LECTURE IV.

THE RIGHTEOUSNESS PROVIDED IN THE GOSPEL.

ROM. iii. 21. iv. 25.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe. iii. 21, 22.

IN the previous part of his epistle, St. Paul has proved that all mankind, Gentiles and Jews, are under sin, offenders against the law under which they were respectively placed, and, therefore, incapable of being accounted righteous before God on the ground of their own obedience. The question, then, naturally occurs, How is man to be justified? How is he to be made or esteemed righteous? There can be no salvation without righteousness; and mankind have no righteousness of their own, which God will accept. Whence, then, shall we obtain such a righteousness? Whence, but from Him who is the fountain of all our other blessings?

But now [the] righteousness of God without [the] law is manifested, being witnessed by the law and the prophets; even [the] righteousness

We are "justified freely," saith the Apostle, "by the grace of God." Our righteousness is a gift, origin-

ating in the unmerited favour of our Almighty Judge. Accordingly, it is called by St. Paul, not *our* righteousness, which it is only by gift, but the “righteousness of God,” from whom it comes¹. *of God which is by faith of Jesus Christ unto all and upon all them that believe ; for there is no difference : for all have sinned, and come short of the glory of God : being justified freely by his grace, iii. 21—24.*

But in what does this righteousness consist? God is its *Author*: what is its *nature*?

First and chiefly, it is a *redemption from punishment*², or “the *remission of sins*, procured for us by our Lord Jesus Christ, whom God set forth to be a propitiation through faith in his blood.” If man is a sinner, the first step towards his justification must be an acquittal from the guilt of his sins. He must be *redeemed* from the state of captivity, into which his transgressions have brought him, as one “*sold* under sin.” He must be bought off from the punishment to which he stands exposed. Accordingly, the distinguishing characteristic of the Gospel is that it “preaches among all nations repentance and *remission of sins*, in the name of Christ³.” It is peculiarly a scheme of *pardon*. This is the grand foundation of Christian righteousness, and in this world, indeed, the chief part of it.

Our *sanctification* is at the best so very imperfect, that it also requires to be cleansed before it can be accepted. Our best services must be moistened with tears of penitence, and washed in the blood of Christ. On this account “the remission of sins” is a matter

¹ Ps. xxiv. 5. Isa. liv. 17. xlv. 24, 25.

² Eph. i. 7. Col. i. 14. Heb. ix. 12.

³ St. Luke xxiv. 47.

of the highest importance to us, necessary to the cancelling of our transgressions, and *even to the purifying of our holiest actions*, so as to make them acceptable to God, through Jesus Christ. Well, then, may the offer of pardon occupy so prominent a place in the Gospel dispensation ; since not only our worst, but even our best works require it. Well may our forgiveness be styled our justification ; and He, who is "the propitiation for our sins," be called also "the Lord our righteousness."

That the forgiveness of our sins and imperfections is the main part of our "justification" (as that term was used by St. Paul), is evident from the manner in which he connects it with the atonement, which our Lord made on the cross for the iniquities of mankind. There are, indeed, many who suppose, that our justification has reference to something more done for us by our blessed Lord, and that we are "accounted righteous," not only "through faith in the blood of Christ," but moreover, by that active obedience, free from all spot or imperfection, which, during his life upon earth, he rendered to the holy will of God. For such a doctrine, I confess, I see no foundation in the Scriptures. It seems to have had its origin in men's notions of its necessity, not in God's declaration of its truth. Divines have argued, that not only must our sins be forgiven, but that we must have, moreover, some adequate claim of positive merit, before the Divine blessings can be bestowed upon us : and since we have no such merit in any righteousness of our own, we must, therefore, be invested with the complete righteousness of our Lord. But this appears a groundless notion. The King of heaven is free to

bestow his blessings on whom he pleases; and does, in fact, shower them down on all his creatures, out of pure grace or favour, not as a debt which any can exact from him. For "who hath first given unto the Lord, and it shall be recompensed to him again?" True it is that, if Divine justice has been outraged, it must be satisfied; but where there is no sin, or where the forgiveness of sin has been provided for, Divine grace needs no farther merit to impel it into exercise. Where was the merit of Adam before he existed, which induced the Almighty to create him, and to place him in Paradise, surrounded with an ocean of blessings? Or where, before their being, was the merit of angels, which led to their creation and their enjoyment of the bliss of heaven? But I forbear from digressing farther into the discussion of this point, and will only observe, that the righteousness, of which St. Paul speaks as manifested in the Gospel, is not called "the righteousness of Christ," a phrase which is scarcely known to the Scriptures, but "*a righteousness of God through faith in Christ;*" and that faith a "*faith in his blood,*" not in his active obedience; a reliance upon the "*propitiation*" which he made for our evil deeds, not upon the righteousness which he established by his own good works. Adhering to the same language, the Apostle tells us afterwards still more explicitly, (ch. v. verse 9.) that it is *by the blood of Christ we are justified*. "Be it known unto you, therefore, men and brethren,"—to borrow the words of the same Apostle, "that through Christ is preached unto you the *forgiveness of sins;*" and thus "by him all that believe are *justified* from

all things, from which ye could not be justified by the law of Moses¹."

Justification, then, seems to be used in this epistle to the Romans generally, if not universally, as equivalent to the *forgiveness of sin*; acquittal from guilt being the main part of that *righteousness* which God has, through Christ, provided for us in the Gospel; the *main* part, if not the whole, as extending to our good as well as to our evil deeds; the imperfections and faults of the former requiring pardon, and not only the wickedness of the latter. For righteousness involves holiness: justification is combined with *sanctification*. Our heavenly Father does not *account* us righteous, without, in some measure at least, *making* us so. The blood of Christ "purgeth the conscience from dead works²," that, being reconciled to God, we may have grace and confidence "to serve" him gladly. The faith, by which we are justified, is the very same principle by which also we are sanctified³: it is a principle, a powerful principle, and, what is more, the only real principle, of obedience to the Divine will: so that Christian righteousness is evidently twofold, consisting chiefly in acquittal from guilt, but comprising a sincere, though imperfect, observance of the laws of God. It is partly *negative*, or an absence of guilt; partly *positive*, or a possession of holiness. And the Almighty is pleased, for Christ's sake, to justify or account us righteous in both these senses, not only forgiving our transgressions, but accepting our obedience; and to reckon our faith in

¹ Acts xiii. 39.

² Heb. ix. 14.

³ See Acts xxvi. 18.

Christ, when thus purifying the conscience from works of death, and impelling us to serve the living God—to reckon it to us, in his grace and mercy, instead of that perfect righteousness which is not in our power. Accordingly, we may observe, that the appellation “righteous,” is of constant occurrence in the sacred volume, applied to men of the same nature with ourselves, who served God with sincerity, though not to perfection. God *accounted* them righteous, though, in the full sense of the term, they were not so: but he graciously accepted a sincere faith in his mercy, accompanied by earnest endeavours to please him; and imputed it to them for righteousness¹.

We have considered the *source* of the righteousness manifested in the Gospel, even the free grace of God; we have considered also its *nature*, as consisting chiefly in the forgiveness of our sins, but comprising also the acceptance of our sincere obedience. We have next to inquire, what is the *basis* or *meritorious ground* of this righteousness? This we have already intimated to be the atonement or propitiation, which our Lord Jesus Christ made by the shedding of his blood upon the cross. The death of the Redeemer is the foundation which God has laid; and man will seek in vain to build on any other. Whilst justifying sinful man, the Almighty could not be unmindful of his essential attributes. *His own* righteousness could not be compromised in providing a righteousness for his creature. On the contrary, his very schemes of mercy were to be such as to magnify

¹ See Appendix. “Parallel.”

—through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God;—to declare, I say, at this time, his righteousness, that he might be just, and the justifier of him that believeth in Jesus, iii. 25, 26.

his righteousness ; yea, to display his justice even in the justification of fallen man. Here was a problem which Divine wisdom, power, and love, could alone have solved. Sinners were to be received into favour ; yet sin was to be condemned, justice to be satisfied, and the Divine law not only preserved but honoured. It is the death of Christ which has reconciled these apparent contradictions. He is our propitiation through faith in his blood : he paid to Divine justice the penalty which was due for sins that were “already past before” he died, as well as for those which have been committed since ; and thus did he remove, at length, the doubts, which, in ancient times especially, were often felt, because of the Divine forbearance in forgiving sin ; thus did he exhibit to mankind the justice of God as well as his mercy, that he might be just, though justifying the Christian believer ; and thus, according to ancient prediction, “mercy and truth have met together,” at the cross of Christ ; “justice and peace have kissed each other.”

Here, then, we see our obligation to the death of Christ in the matter of our justification. We see that “we are accounted righteous before God, only for the *merit* of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings¹.” His atonement is the foundation on which all our hopes are built of favour with God. The Divine law

¹ See “Articles of Religion,” No. XI.

was broken; the justice of the Most High was arrayed against us; a propitiation was necessary; a ransom to buy us off from punishment; a sacrifice for our sins, our follies, and all our imperfections; yea, some one, who, devoid of sin himself, and full of all righteousness, should, for no demerit of his own, but for our transgressions, be "cut off," and bear the penalty which we deserved. When this was done by the death of Christ, then was a way opened for our reconciliation to God; then was provision made for the forgiveness of our transgressions, and the acceptance of our imperfect services; then, in short, was brought in, with triumph, into this world of sin, a righteousness which man might seek with hope, and God accept with honour. Praised, then, be the infinite merit of that Saviour, by whose death so wonderful a remedy has been effected for our lost condition! It is for Christ's sake that we are not doomed to sit down for ever in sackcloth, bemoaning our natural vileness, and looking up with terror to an offended Judge. It is he who came amongst us "to give us beauty for ashes, the oil of joy for mourning, the garment of praise for the "spirit of heaviness." It is because of him that his faithful followers are called "trees of righteousness, in whom God is glorified," and that they are no longer said to be clothed in "filthy rags," but rather, in the words of St. John, to be "arrayed in white robes," in "robes washed" from every stain, and "made white in the blood of the Lamb¹."

Let us now consider *the excellence of this method of justification.*

¹ Rev. vii. 14.

It is excellent, in the first place, because it *glorifies God*. It sets forth the Divine *grace and mercy* (ver. 24.) in justifying us so freely, when we were altogether unable to justify ourselves; it sets forth, at the same time, the *justice of God* (ver. 25, 26.) in punishing sin, even whilst saving the sinner; it exhibits Christ, *the Son of God, as the sole meritorious cause* of our acceptance with the Father; and thus, whilst infinite advantages are derived to man, the glory of them is rendered entirely to the Divine Being. "Not unto us, not unto us, O Lord, but unto thy name give the praise."

While the Christian scheme of righteousness glorifies God, it of necessity *excludes boasting in man*.

Where is boasting then? It is excluded. By what law? of works? Nay: but by [the] law of faith. Therefore we conclude, that a man is justified by faith without the deeds of the law.
iii. 27, 28.

"Had there been a law given, which could have given life," instead of the Gospel plan of redemption, the "righteousness," which "would have been by that law," might have become an occasion for boasting. It could not have been otherwise by a "law of works." If men's own deeds and deservings were the *meritorious* ground of their acceptance with God, they might naturally exult in them. But not so under "a law," or rule "of faith," which is admitted on a principle of indulgence, and the essence of which consists in a dependence upon Divine mercy, not upon our own merit.

Another excellence of the Christian method of justification is, that it is *catholic or universal, intended* alike "for all," and *available* "to all that believe," whether Jew or Gentile. True religion proposes

Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

to itself the good of all mankind. The religion of Moses did so in reality. Though a peculiar people were selected to be the depositaries of the truth, yet they were *only depositaries* to preserve it for the whole race of man, and to prepare the way for the faith of the Gospel. But the Jews thought otherwise, and made their religion exclusive, and placed the rest of mankind beyond the pale of salvation. Their error in this respect was deeply rooted; and it required all the eloquence of St. Paul, nay even that was insufficient, to convince them that God is the God not of the Jews only, but "also of the Gentiles;" and that he will justify the "uncircumcision," as well as the "circumcision," and both by the same method, even by the faith of Christ. The Son of God is an universal Redeemer; his blood cleanseth from all sin. Whatever be our nation or country, whatever our rank or condition in life; nay, more, whatever our past offences, we have only to embrace truly the faith of Christ, and we have all alike, "an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins," yea, "for the sins of the whole world."

And here we cannot but notice another excellence of the scheme of redemption, which is, its admirable *adaptation to the wants of mankind*. Whilst it provides glory to God, it secures safety to man. Supposing it possible for any man, in his present state, to be justified by works of law, such a scheme of justification, even according to the views of its advocates, could not embrace any but those whose whole lives were, in their opinion, correct, and their obedience

satisfactory. I speak now as men are wont to speak; and not "according to the oracles of God." But supposing men of an exterior correctness, or men free from open offence, to be thus justified, what is to become of the rest of mankind? of all those who have notoriously transgressed the law? For them, under such a dispensation, there could be no hope; and thus the subjects of salvation would be few indeed, one or two in a nation, and scarcely ten in a century. But the Gospel opens the gates of the kingdom to all who will enter; it calls upon all to repent and believe its promises; it rejects none but those who contentiously decline its gracious terms.

Again, the Christian scheme is excellent as *establishing the law*. "Do we make void the law through

Do we, then, make void the law through faith? God forbid: yea, we establish the law.
iii. 31.

faith?" Had the affirmative been true, well might it have been made an objection to the Gospel. But the Apostle repels the supposition with warmth and indignation. "Far be it," he replies. No; we do not make the law void, but "we establish the law." There is no hostility between the two dispensations, but the greatest concord; the law preparing the way for the Gospel, the Gospel fulfilling the predictions of the law, realizing its types, vindicating its honour, accomplishing for it its object of making men righteous, and setting it manifestly up again, when, through the mercy shown to man, it was apparently in danger of falling. What could more clearly denounce sin, than the death of the Son of God to atone for it? Or, what could show greater respect for the law, and prove more forcibly that its commands were not to be disobeyed with impunity?

And how, too, has any sincere obedience been secured to the law, but through faith? The law required obedience or death: the Gospel has, in fact, provided both, the death of Christ, and obedience on the part of man; the defects of the latter being abundantly atoned for by the merit of the former.

Another excellence of justification by faith is its *antiquity*. It is *manifested* in the Gospel, but "*witnessed* by the law and the prophets." It is, in fact, the method which has prevailed from the beginning, ever since the fall of Adam. It was by faith that the ancient patriarchs were justified, or obtained the "testimony of God that they were righteous;" and it was by this principle that they wrought that righteousness for which they have become famous¹ among men, the very Word of God *himself* recording it with approbation and honour. In the Epistle to the Hebrews, the Apostle has enumerated several noble instances, in proof that righteousness has always been by faith. But it will be more to our present purpose to consider the cases more immediately before us in the Epistle to the Romans, namely, *the example of Abraham*, and *the testimony of David*. If Abraham and David were justified by faith, then we may conclude the same of all the saints in old time; and, by establishing this point, we shall not only illustrate the antiquity of this method of justification, but furnish also an additional and most powerful argument in confirmation of its truth. The proudest Pharisee could not expect to stand on higher ground before God, than Abraham did. The boast of the Jews, and

¹ Heb. xi. 2.

their distinction from other nations, was that they were "Abraham's children." He, in fact, was their federal head before God; and if he was not justified by works of law, surely much less were they.

"What, then, shall we say that Abraham," the boasted progenitor of the Jews, and from whom they

What shall we then say that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. iv. 1—5.

might justly claim a *natural*, though not necessarily a *spiritual* descent—"what shall we say that he found" at the hand of God? justification by works, or justification by faith? For if he was justified by works, then he hath whereof to glory; and, in his case, boasting is not excluded, as it ought to be in every transaction between man and his Maker. But the fact is, that however amongst men, who are, for the most part, so much his inferiors, Abraham may have established a conspicu-

ous character by his exemplary deeds, he was not so justified "before God." For the Scripture expressly declares, that it was the *faith* of the patriarch, which was counted to him for righteousness. It was *counted*; it could not *claim* acceptance as intrinsically equivalent to righteousness; but, through God's grace, it was counted and reckoned to that effect, not as a debt, but as a favour: and thankfully did the patriarch receive it as such. Whilst he evinced a spirit of implicit obedience to the Divine will, he placed his sole dependence on the Divine mercy. He rejoiced in the distant anticipation of "the day of Christ;"

yea, in emblematic types, “ he saw it, and was glad.”

Such was the *case of Abraham* : and what was the *testimony of David* ? Who, in his opinion, was the happy man ? one who, like the Pharisee, congratulated himself upon his works ? or one who, with the publican, should smite his breast in humble contrition, and cry, “ God be merciful to me a sinner ? ” The blessedness which David describes is that of the man to whom the Lord imputeth righteousness without works ; or, in other words, whose righteousness consists in the forgiveness of his sins, whether they be wilful iniquities in time past, or the continual faults of even his very best services.

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. iv. 6—8.

In speaking of the antiquity of this method of justification, it is interesting and important to observe, that Abraham’s faith was imputed to him for righteousness, and the promise of a spiritual heritage in all nations given to him and to his seed, before he was circumcised, and several ages before the law was published from Mount Sinai : a circumstance which furnishes an additional proof, not only that the Gospel is an ancient dispensation, even older than the law, but that it is universal in its views, and that justification by “ works of law ” is not necessary to the

Cometh this blessedness, then, upon the circumcision only, or upon the uncircumcision also ? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned ? when he was in circumcision or in uncircumcision ? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised ; that he might be the father of all them that believe, though they be not cir-

cumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. iv. 9—17.

attainment of the promised blessing, but a faith like that which Abraham had when he was yet uncircumcised; that so the promise might be graciously secured to all, whether Jews or Gentiles, who should sincerely embrace the Gospel. Whoever walks in the steps of that faith, whether he be circumcised, as Abraham was after he believed, or uncircumcised, as he was when his faith was first imputed to him for righteousness, is one of the spiritual seed of the illustrious patriarch, and an heir of the promises of God.

We have now seen that man having, strictly speaking, no righteousness of his own, one has been freely provided for him by the Almighty, "a righteousness" consisting in the forgiveness of sin and the consequent acceptance of our sincere obedience, but owing all its merit to the blood of Christ. We have farther seen the excellence of this method of justification as calculated to glorify God, to exclude boasting in man, as intended for the whole race of mankind of every rank or nation, as admirably adapted to our spiritual wants, and as establishing the moral law. We have also been led to observe that justifi-

cation by faith is the method which has, from the first, been adopted by the Almighty in regard to our fallen race. Though not clearly "manifested" until it was fully provided for by the death of Christ, it was, from the earliest period, intimated to mankind, being attested, not only by the law but by the prophets also, which have been since the world began, and who all of them spoke, more or less distinctly, of the future Redeemer. In the case of Abraham in particular, that distinguished depositary of the Divine promises, Scripture, as we have seen, is very express, that *his* justification was not by works of which he might boast, but that because he fully trusted in the promises of God, "therefore it was imputed to him for righteousness. Now it was not written," continues the Apostle, "for his sake alone, *that it* was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered because of our offences, and was raised again because of our justification." Because sin had been committed, Christ died; because sin was atoned for, he rose again without impediment from the abodes of death.

We here come, my brethren, to our *personal* concern in the righteousness of which we have been speaking; to *our own* justification, which must be, as Abraham's was, "by faith." But what is *faith*, as here understood by the Apostle? The word has several senses, all, in some measure, mutually connected, but some widely distinct from others. And that it is not faith in *any* sense that will be imputed to us for righteousness, is more clear from the words

of St. James. A *bare intellectual faith* the devils have, but only to increase their terror, and he who has no other faith has need also to "tremble" at the case he is in. Justifying faith is not this mere conviction of certain truths, but a principle of action, a principle of spiritual and moral efficacy, opposed, it is true, to works of legal perfection, (which man never did and never can perform,) but inseparable from its own works of Christian holiness. For, by itself and without *these* works, as the Apostle St. James declares, it is positively "dead." With works of Christian holiness faith is in constant co-operation, supplying the motive, and regulating the manner of their performance; and by such exertion of itself it is that faith is matured or perfected, yea, that it lives. Writers on morality observe, that the sense of right and wrong, and of our true interest as moral beings, becomes stronger and clearer in proportion as we *act* up to it, whilst vice is sure to weaken and eventually to destroy it. The observation is a most true and most important one; nor is it inapplicable to our present purpose. Only let us substitute, instead of this moral wisdom, that still higher wisdom of which the sacred writers speak, that sense of things divine, and of our eternal interests, which they designate by the name of faith. This, like the other, lives only while it acts. It is paralysed by indolence, and destroyed by sin.

Our faith, to justify us, must be a faith *like Abraham's*. It is such a faith alone which will be reckoned to us for righteousness. But what was Abraham's faith? A *living* principle, as St. James describes it, insinuating itself into the patriarch's ac-

tions, and impelling him to works of righteousness :— a *powerful* principle, as St. Paul intimates, leading to obedience the most implicit, and to sacrifices the most severe, at the command of Him, on whose immutable promises and infinite power Abraham relied with entire confidence. A faith like this was no idle speculation ; it was truly “ a faith which wrought righteousness.” And such must our faith be. We must walk in the *steps* of the faith of Abraham. The expression is remarkable, and seems intended to guard against mistake. It is not merely said, we must believe as Abraham did, though that would have implied as much ; but we must *walk in the steps* of his faith ; intimating that his belief was altogether something practical, a principle of action, as has already been said, or, still more than this—*a life*.

Think not then of separating the faith, by which you are to be justified, from any part of Christianity ; either from “ repentance towards God,” which must always accompany, if not precede it, or from works of holiness, by which its very existence is denoted. Wrest not thus the holy Apostle’s words to your own destruction¹. Set him not at variance with the whole tenor of sacred writ, with himself, with his

Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah’s womb : he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God ; and being fully persuaded that what he had promised he was able also to perform. And therefore it was imputed to him for righteousness. iv. 18—22.

¹ 2 Pet. iii. 16.

brother Apostles, and even with his divine Lord. Remember that the works which he excludes from any part in our righteousness are not the works of faith, which God for Christ's sake is pleased to accept, and "has prepared for us to walk in," but certain imaginary works of legal merit, on which both Jews and heathens were disposed to pride themselves. Against these it is that the Apostle's argument is levelled; and whosoever, among Christians, entertains a similar notion of his own merit before God, let him consider that argument as applicable to himself. The

Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification. iv. 23—25.

sole merit of our justification (I reiterate the assertion of a truth which we ought never to lose sight of)—the *sole merit* is in the death of Christ. A justifying faith must be a "faith in his blood," looking back to that sacrifice to which Abraham looked forward; viewing it not in the dim perspective of prophecies and mystic types, but contemplating the cross of our Redeemer in clear and open vision; whilst, at the same time, we behold its efficacy for our justification gloriously sealed and authenticated, and its effects in the renovation of our moral nature at once emblematically represented and triumphantly secured to us by the resurrection from the dead of the same blessed Jesus. This is the great object of justifying faith, even the mysterious death of the Son of God, followed by his glorious resurrection. This is the foundation on which we must build. But separate not the foundation from the building. Set Christianity against

every other method of justification; but set it not against itself. "Every kingdom divided against itself is brought to desolation." The kingdom of Christ should know no such divisions. "Jerusalem which is above," still more than the ancient Jerusalem on earth, "is built as a city which is at unity in itself." Continue then to maintain, with the Church and with St. Paul, that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, and not for our works and deservings;—and therefore are justified only by the faith of Christ¹." But do this faith no injury. Do not mutilate its fair proportions. Break not the Gospel into shreds and fragments; but keep it sound and entire, both in doctrine and practice. Destroy it not by disuniting, as it were, its soul and body²: but embrace it altogether, adding to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance every other Christian grace. It is the possession of these that makes the Christian fruitful in the knowledge of his Redeemer; whilst the want of them produces spiritual blindness, and a forgetfulness, if not a forfeiture, of our justification³. "Let no man deceive you," saith St. John, "he that doeth righteousness is righteous," but "he that committeth sin is of the devil: for the devil sinneth from the beginning." And "for this purpose the Son of God was manifested, that he might destroy the works of the devil:" so necessary is it that

¹ Art. XI.

² St. James ii. 26.

³ 2 Pet. i. 9. and ii. 20—22.

our faith should produce good deeds ; and that every Christian who hopes to be justified at the last day, when a man's faith will be judged of by its works, should cultivate " holiness, without which no man shall see the Lord."

LECTURE IV.

Rom. iii. 21. iv. 25.

NOTES.

(P. 64.) *Our righteousness is a gift.*]—Δικαιοῦμενοι δωρεάν. iii. 24.

(P. 65.) *Originating in the unmerited favour.*]—Grace. See “Remarks” in the “Appendix.”

(P. 70.) “*For the remission of sins,*” iii. 25.]—More accurately, perhaps, “*because of the remission of sins.*” The Divine forbearance in remitting sins which happened in past times before Christ came,—the mercy of God shewn to mankind in former times,—called for some vindication of his justice; which was at length (ἐν τῷ νῦν καιρῷ) furnished by the death of Christ. The passage would be clearer if instead of “for,” we should read “*because of,*” as just proposed, instead of “righteousness,” “*justice,*” and include from διὰ τὴν πάρεσιν, το αὐτοῦ, in a parenthesis, leaving out ἐν τῷ νῦν καιρῷ, which has been misplaced in our translation.

(P. 70.) “*Already past before*” he died.]—Προγεγονότων.

(P. 72.) “*A law,*” or rule “*of faith.*”]—“A law,” not “the law,” there being no article. “He calls faith a law, clinging to the terms of the old dispensation, so as to soften down the appearance of innovation.” *St. Chrysost. in loc.*

(P. 73.) *Only depositaries.*]—See bishop Horsley’s third Sermon on John iv. 42.

(P. 75.) *Manifested in the Gospel.*]—St. Paul “does not say *given*, but *manifested*, to forestall the charge of novel doctrine.” *St. Chrysost.*

(P. 76.) *Not necessarily a spiritual descent.*—Τὸν πατέρα ἡμῶν κατὰ σάρκα; as in the authorized version. There is an hyperbaton in the sentence; but that is to be found in the best writers, especially in those of rapid thoughts, as St. Paul was.

(P. 76.) *Not so justified "before God."*—Οὐ πρὸς τὸν θεόν, i. e. οὐ δύναται ἔχειν καύχημα πρὸς τὸν θεόν; or, οὐκ ἐξ ἔργων ἐδικαιώθη πρὸς τὸν θεόν. Both meanings are given in the exposition. The former seems preferable; as otherwise there is no force in ἔχει καύχημα. The argument is what the logicians call a distinctive hypothetical syllogism. The other interpretation is, however, quite scriptural: it is as much as to say, according to our ideas, there have been many men righteous by works of law, but not according to the Divine judgment. Humanly speaking, Abraham was righteous in his works, but not "with reference to" (πρός) God.

(P. 77.) *Emblematic types.*—Isaac himself, the child of promise, was a type of this kind; a type of the death, and also of the resurrection, of the "Promised Seed" which was still to come.

(P. 77.) *Promise of a spiritual heritage*—"that he should be heir of the world," ver. 13.]—Literally, "a world." Godliness hath promise of both worlds, this and the world to come. By meekness the children of God "inherit the earth;" by faith and patience, heaven. The passage admits of this interpretation in conjunction with the one given in the exposition.

(P. 77.) *"And he received the sign of circumcision, a seal," &c.* ver. 11.]—Circumcision was before Moses. It was "a seal of righteousness," i. e. a formal "pledge to assure" Abraham that he was forgiven, and accepted by God as righteous, so long as he continued in the faith. Such is baptism now. The pledge, observe, is partly conditional.

(P. 77.) *The Gospel is an ancient dispensation.*]—Hence the fallacy of those views which deny to ancient Israel the hope of everlasting life. They could not, it is true, hope for it by the law; but they could by the Gospel. The Jewish dispensation was made up of both, the Gospel being more ancient than the law of Moses, and circumcision itself being "a seal of the righteousness of faith." See Gal. iii. 17. Though the Gospel not "manifested," nor, indeed, established, till after the

death of Christ, yet the mercies of redemption were felt, as it were by anticipation, from the very date of the fall: "the Lamb" was in a manner "slain from the foundation of the world."

(P. 80.) *By such exertion it is that faith is matured, yea, that it lives.*]—See St. James ii. 22. 26. *Life and action* have a necessary connexion; the latter is the proper indication of the former. Faith without exercise cannot grow to maturity (τελειοῦσθαι); nor, without some degree of exercise, can it even live at all: but the proper exercise of faith is in works of Christian love; δι' ἀγάπης ἐνεργουμένη. Gal. v. 6.

(P. 80.) *Writers on morality.*]—"Practical principles appear to grow stronger;" (or, in the language of St. James, to be "perfected,") "absolutely in themselves by exercise; as well as relatively, with regard to contrary principles; which, by being accustomed to submit, do so habitually, and of course." *Bishop Butler, Analogy*, part I. chap. v. Those who have read the "Ethics" of Aristotle will readily remember his doctrine, that moral wisdom and moral virtue begin and grow together, (as do faith and holiness in the case of the Christian,) and that, properly speaking, there is no such thing as wisdom without virtue, nor virtue without wisdom. Οὐκ ὁλόν τε ἀγαθὸν εἶναι κυρίως ἀνευ φρονήσεως· οὐδὲ φρονιμὸν, ἀνευ τῆς ἠθικῆς ἀρετῆς. *Ethic. Nicom.* lib. VI. 13. There may be those who will object to illustrations of St. Paul from the pages of the Stagirite: but let us not scruple to enrich the people of God with the spoils of the Egyptians; or to lay up Goliath's sword in the tabernacle for the use of the warriors of Israel.

(P. 81.) "*And being fully persuaded,*" ver. 21.]—"Being even fully persuaded."

(P. 82.) "*For our justification,*" ver. 25.]—Διὰ "because of," "propter." See Bishop Horsley's Sermon on this text. See 1 Cor. xv. 17.

LECTURE V.

THE HOPE OF GLORY GIVEN, AND THE FALL
MORE THAN REMEDIED.

ROM. v.

*That as sin hath reigned unto death, even so might
grace reign through righteousness unto eternal life
by Jesus Christ our Lord. ver. 21.*

PEACE with God, through the pardon of sin, is a blessing of incalculable value. To an individual, sensible of his true condition before the Most Holy, awake to the evil of sin, conscious of his natural proneness to its commission, yea, of his many, actual, perhaps wilful, offences against the Divine law, and aware how dreadful a thing it would be to confront the unappeased displeasure of the Almighty, the provisions made for our justification from guilt, and admission into the Divine favour, through faith in the blood of Christ, cannot but be unspeakably acceptable. But this is by no means the whole of the Gospel. It is the grand commencement and foundation of all its mercies, the first link in the golden chain of our blessings, that which supports all the rest, being itself supported upon the cross of the Redeemer. In peace our blessedness begins; but where it will end,

we cannot even conjecture : or, rather, we know that it will have no end, but will reach through all eternity, increasing still in beauty, strength, and value. A few links of this glorious chain are unfolded to us by the Apostle, that, going from one to another, we may admire their connexion, may delight in their worth, may behold how they hang all together from the cross, and, with hearts full of gratitude, may rejoice to be drawn, by these “bands of love,” nearer to our God, and made for ever his.

Let us observe, then, what the next blessing is to which St. Paul proceeds in his developement of the Gospel-scheme. He has shown already how, “when justified by faith, we have peace with God, through our Lord Jesus Christ; through whom,” as he continues, “not only have we had access by that faith into this state of favour”

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ : by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. ver. 1, 2.

with God, “in which we thus stand already,” but, moreover, “we exult in *hope of*” attaining hereafter something incomparably greater, even “the *glory* of God.” Our salvation is not a work to fill us with shame, but with exultation. True it is that all “boasting” in our own merits “is excluded,” and “pride” altogether “hidden from man.” But, though humbled, we are not dishonoured. Our redemption, on the contrary, is a deliverance from shame, a recovery from disgrace, before God and his angels. It invests us with righteousness and honour, and admits us to the prospect of unspeakable glory. Christ does not insult over those whom he redeems. He reminds them of their guilt, but it is to remove it;

of their sinfulness, but it is to make them holy; of their moral disease, but it is to heal them; that they may no longer be imprisoned as criminals, or excluded as lepers, but may be admitted into favour with God, become fit companions for angels, and be made partakers of Messiah's glory in the eternal heavens.

In *the hope of this glory* we may justly "boast," and that not only under ordinary circumstances, but

And not only so, but we glory in tribulations also: ver. 3.

even in the midst of our greatest afflictions. Many and sore were the afflictions of the primitive Christians, and, above all, of the Apostles. Jewish prejudice and Gentile pride were arrayed against them; and with prejudice and pride was combined the power of oppression. Consequently, wherever they went, persecutions awaited both themselves and the Churches which they established. Great, then, was their need of consolation; nor was it wanting. Our religion was not intended merely for calms and sunshine. The ark of the Redeemer's Church has ridden through many a storm: and the lamp of Christian hope has often shone brightest in the darkest night.

It shewed great address in St. Paul, to turn the very troubles, which endangered the steadfastness of

—knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed. ver. 3—5.

those to whom he was writing, into arguments for their adherence to the faith. "We glory," he says, "in the midst of afflictions." For these afflictions, in such as received them in the Apostle's temper, "wrought patience." They not only exhibited the fortitude of Christians, but furnished it with opportunities, without which it could not have been exercised, and,

therefore, never formed into a holy habit. Thus did their troubles work *patience* in them ; and patience *proved*, or gave “experience” of the sincerity and activity of their faith ; and this experimental, or practical proof of their being in the faith produced *not shame*, (which was the object of their persecutors,) but by increasing their *hope* of glory, it added also to their exultation. When *faith and hope* are thus united, afflictions may not avail to break the spirit of the Christian.

But he has another support still, which is *charity*, or love : and such “a threefold cord is not quickly broken.” For Christians are pri-

—because the love of
God is shed abroad in
our hearts by the Holy
Ghost which is given
unto us. ver. 5.

ileged and taught to regard their troubles not as chances, nor yet as intimations of Divine wrath, but as the chastisements of a gracious Father, who does not afflict or grieve his children willingly, but for the purpose of making them partakers of his holiness. To this end he gives them a larger measure of his Holy Spirit, to assist them in improving their afflictions. The greater their need, the greater the help which is granted to them : the greater their occasion of sorrow, the mightier their consolation¹. The Divine Spirit, who is emphatically called “the Comforter,” is peculiarly present in “the house of mourning.” And in this manner true Christians are led to love God the more for his fatherly corrections, when thus accompanied by his gracious support under them. They kiss the rod, even while they moisten it with their tears : and, through occasion of their very

¹ 2 Cor. i. 5.

troubles, *love*, combining with *faith and hope*, makes their triumph complete.

That we may be the more assured of the certainty of these blessings, ascending in a glorious climax one above another, reaching, like the ladder in Jacob's vision, from earth to heaven, on which the angels may, without disparagement, descend to man, and re-ascend with more expansive views of the Divine goodness, and wisdom, and power ;—lest, I say, we should be startled at the increasing magnitude of our mercies, and regard them only as a magnificent vision, attractive to the dreaming fancy, but vanishing before the waking reason ; the Apostle proceeds to substantiate his doctrine by a powerful argument, drawn from the unprecedented love which was shown to us, on the part of the Godhead, in the death of Christ.

For we must keep in mind, that Christ died for us when we were yet helpless ; and not only helpless,

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die ; yet, peradventure, for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. ver. 6—8.

but “ungodly,” unamiable in ourselves and enemies to God by sin. There is no love like this among men. Scarcely would one of us die even for a righteous man. Sometimes, indeed, instances of friendship occur, where men have laid down their lives for those who were not merely “just” or blameless towards them, but moreover “good,” or objects of their complacency, if not of their admiration. But God commends *his* love to us, in that one of the mysterious Persons in his sacred essence became incarnate, and died for us, when we were yet sinners.

Surely, then, after such a proof of Divine love to man, we cannot doubt any further overtures of mercy which are made to us.

If our Redeemer has already procured our justification at the expense of his own blood, how much more ready must he be to save us from the wrath to come, and keep us from falling a second time under condemnation, and thus relapsing into a state worse than that from which we have been delivered! What he has done, is a pledge of what he is farther willing to do; especially since our justification now would be of little benefit to us, if it were not followed by our deliverance from wrath at the day of judgment.

For if, when we were enemies, we were reconciled to God by means so painful and humiliating as the death of his Son, much more, after our reconciliation and admission into favour, may we hope to be saved, when no farther humiliation or suffering is required, but only that Christ, "ever living"¹ in glory, should be mindful of us and make intercession on our behalf, and send us his Holy Spirit, and give efficacy to our prayers, and obtain acceptance for our services, and extend over us his royal protection, and keep the enemies, whom he has triumphed over and led captive, from prevailing against us, and prevent them from "plucking out of his hand" those whom he has already redeemed! Doubtless he, who died for his

Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. ver. 9—11.

¹ Heb. vii. 25.

enemies, is ready to save those whom he honours with the name of *friends*, and to save them with a mighty hand ; so that we may make our boast in God through Jesus Christ, may exult “ in the strength of our salvation,” and prove “ more than conquerors through him, who loved us” so greatly, as to procure our restoration to the Divine favour, though it could not be done without shedding his own blood.

Such, then, being the love of God through Jesus Christ towards the race of man, let us not hesitate to believe that the mercies of the Gospel shall be of that glorious nature and extent, which we have already intimated, and that *the effect of Adam's disobedience* shall be fully counteracted, yea, *far more than remedied*, by the death of our Redeemer ; that, in fact, the introduction of sin into the world shall result in the increase of righteousness, and the experience of evil now add eventually to our happiness. For observe, *on one hand, the consequences of Adam's transgression ; and, on the other, those of Christ's redemption.*

By Adam sin entered into the world, and death followed in its train ; and thus, by *one* man's fault,

Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned. ver. 12.

death spread over the whole race of mankind. All became mortal, for all in fact were sinful, though indebted for their proneness to sin to their first progenitor. For al-

though mankind were not formally *charged* with their

For until the law, sin was in the world ; but sin is not imputed when there is no law. Nevertheless, death reigned

offences, by the regular publication of a written law, until more than two thousand years after the fall, still sin was in the world, en-

joying a silent and almost undisturbed reign over mankind, and proving its power by inflicting death upon all, even upon those who had not sinned, in the same way as Adam did, by transgressing any express prohibition; yea upon those (such as infants, for instance,) who had not committed any actual sin at all, and had nothing else to render them obnoxious to death, but their natural proneness to sin inherited from their first parent, and their resemblance, so far, to his transgression.

from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. ver. 13, 14.

Viewed alone, these facts—for *facts* they undoubtedly are, both our mortality and our proneness to evil—viewed alone, they are undeniably harsh in their aspect, and full of perplexity. Were we obliged

—who is [the] figure of him that was to come. ver. 14.

to consider the subject in this isolated state, it would be difficult, yea impossible, to reconcile it with our notions of the Divine attributes. We could see no reason, consistent with equity, much less with mercy, why so many should have suffered, and that so severely, for the sin of one. But, happily, the subject has not been left in this forbidding state. The history of the fall of man is only introductory to that of his redemption. The Gospel is as old as the first transgression; our remedy co-eval with our disease. When the gates of Eden were shut against us, those of heaven were thrown open to our view; and whilst the flaming sword of vengeance was put into the hands of cherubim, to preclude our return to the tree of life in the paradise of man, even then was “the sword of the Spirit, which is the word of God¹,” put into our

¹ Gen. iii. 15.

own hands, to conquer our way through this evil world ; and “ to him that overcometh, Christ will give to eat of that tree of life which is in the midst of the paradise of God ¹.” We must not look to the first Adam only, without remembering the second, of whom he was a figure, or type. If from our likeness to the former we suffer and die ; so, by being made like unto Christ, we may triumph over death, and our sufferings shall work out for us a far more exceeding and eternal weight of glory. If, without our knowledge or consent, or any participation, on our part, in the transgression of our first parent, we were made partakers of its consequences, let us not forget that, in like manner, without any wisdom or merit of our own, or any share in the pain and ignominy of Christ’s death, we have been made partakers of its blessed and glorious effects. Doubtless, if we could compare the two cases fully together, and, through the vista of eternal ages, behold all the consequences of Redemption, we should infinitely prefer being saved by Christ, with all our present trials, both natural and moral, even to the never having fallen in Adam. In heaven we shall praise God with rapturous thanksgiving for bringing us to that celestial Sion, though, to conduct us thither, he took us from an earthly paradise, and led us through the valley of weeping.

For observe, farther, the contrast which the Apostle draws between the effects of Christ’s death and of Adam’s sin. Grievous, he acknowledges, were the consequences of the fall ; sin and death, with “ all

¹ Rev. ii. 7.

our woe." But not as the transgression, not so was the Divine grace, and God's free gift of pardon in Jesus Christ: not so confined, but much more abundant was the favour and forgiveness of God in our Lord Jesus Christ. The gift of mercy was far more excellent than the punishment of sin was dreadful.

Adam's disobedience was proportionate to that his *one offence*, and mankind were condemned at the fall only so far as that *single transgression* deserved. But the "act of grace," providing for the pardon

of sin, was available to the justification of men from transgressions innumerable, and, we may add, infinitely more heinous than that of Adam. If a good and gracious God thought fit, for his own wise ends, to permit death to take occasion of *one man's* solitary transgression, to usurp through him a temporary dominion, much more is it consistent with our notions of the Divine goodness to believe, that they who receive from the same glorious Being his abundant grace and gift of righteousness, shall reign in their turn, and triumph in life eternal over this king of terrors; and that in a similar manner, namely, through another than themselves, *one*, of whom Adam was a type, even Jesus Christ.

The Apostle seems to have considered this contrast of Christ with Adam to be, as it evidently is, of the

But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. ver. 15.

The judgment of

And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. ver. 16.

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. ver. 17.

greatest importance. For he exhibits it in a variety of lights, so as to make it the more clear to our understandings, and impress it the more forcibly on our minds, and place it fully within the grasp of our faith. He concludes his argument with the following recapitulation of it.

As "by one transgression," even that of Adam in eating of the forbidden tree, the result was the con-

Therefore, as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. ver. 18, 19.

demnation and consequent mortality of all mankind; so by "one satisfaction to the law," even that of Christ upon the cross, the result was justification and life, offered to all men in the fullest extent, and, to a certain degree, actually enjoyed by all. For as, by Adam's disobedience in paradise, "the multitude" of his posterity were

made sinners; so, by Christ's obedience in dying¹ on the cross, shall the same multitude be made righteous, free, at least, from that condemnation, which the sin of their first father entailed upon them²; and free, if they will, from all other guilt. By *one man* we fell, and by one man have we been restored. By *one transgression* we were brought under condemnation; and by *one act of obedience* shall we be made righteous. In the former case we were not parties in transgressing, and in the latter we were not parties in satisfying, the law. He, who permitted our fall through the sin of another, provided also for our recovery by the sufferings of another, and not of ourselves.

¹ See also Phil. ii. 8. and Heb. x. 7—10.

² See 1 Cor. xv. 21, 22.

So that whatever complaints may be excited by our participation in the sentence of Adam, they are abundantly answered by our participation also in the mercies of the Gospel. Our cries because of this evil world should no longer be heard, now that Christ has passed through it, accompanied by the songs of angels, and the hosannahs of his redeemed. Our regret for the loss of paradise should be absorbed in our hopes of heaven.

The contrast between Adam and Christ is followed by another between the law and the Gospel. A long space of time intervened from the fall to the publication of the law.

During this period, the reign of sin was, as we have observed, more silent and less evident,

Moreover the law entered, that the offence might abound: but where sin abounded, grace did much more abound. ver. 20.

though not less real, than it has been since. Men were not directly charged with their iniquities. At length a law was introduced to deepen the moral gloom of the fall, to render the dominion of sin more palpable, to cause men to know their iniquities, and to feel their wretchedness: yea, in one sense, through the principle natural to man, of resisting prohibition, the law had actually the effect of increasing the wickedness and misery of mankind; and so the remark of the Apostle became doubly true:—"moreover the law entered, that sin might abound." For as "the sting of death is sin," so "the strength of sin is the law." For awhile the earth revolved under this gloomy shadow; and death, supported by sin, seemed secure upon his throne; "but where sin abounded, grace did much more abound." There was from the first the dawning of a better day; and in due time

1. *That as sin [hath] reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. ver. 21.*

“the Sun of Righteousness” arose in his strength, and grace came in to put an end to the temporary usurpation of sin, and to reign, through the righteousness provided in the Gospel, to life eternal;

through our Lord Jesus Christ.

Observe, then, the whole of this contrast, in which the Apostle has so fully and so powerfully exhibited the transcendent efficacy of the Gospel, in not *only* healing our *natural* evils, whether physical or moral, of body or of soul, but in converting them almost into blessings, and making them an occasion of rejoicing. On the one hand is our *fall in Adam*, on the other our *more than recovery in Christ*; the former originating in the *disobedient act*, the latter in the *meritorious suffering*, not of ourselves, but of another person. *Sin* has abounded; but *grace* has abounded more, and, through grace, the gift of *righteousness*. *Death* has reigned, but been compelled to give place to *life eternal*. The *law* shed a gloom over the world; but the *Gospel* has dispelled it, with an effulgent display of Divine mercy.

There are undeniably great difficulties still in this mysterious subject,—the existence of evil—difficulties too deep, probably, for us to fathom; too intricate to be solved by human ingenuity. In heaven, it is not impossible that the blessed spirits of just men made perfect may be able to unravel them. Meanwhile, in a practical point of view—which is the most important aspect in which this or any other subject can be regarded—a sufficient answer is supplied to all our scruples. For, as regards ourselves

at least, we know that the Gospel is preached to us, and in that Gospel an ample, yea, a superabundant remedy provided for the ills to which we have been subjected ; a way, not only of escape, but of triumph ; a conversion in a manner of evil into good, and of the malice of Satan into an occasion of more happiness to man, and greater glory to God.

The tendency of this transcendent scheme of mercy to promote holiness in man, is a point, to the discussion of which the Apostle next proceeds ; but we cannot follow him now. Enough of his doctrine has been this day laid before you, for your present meditation ; enough to kindle in your minds a spirit of adoration of God's wisdom and power, of thanksgiving for his mercy, and of comfort, yea, of exultation, notwithstanding the evils to which you are exposed as children of Adam. We have, it is true, numberless blessings still for which to praise God, even in this present world. Yet it cannot be denied that we are subject, and that by nature, to many and serious evils, both of soul and body ; and under these evils our only sure comfort is, that which our redemption in Christ supplies.

Our *proneness to sin*, for instance, which is part of our natural inheritance, is in itself a mighty evil. And nothing can adequately support us under a sense of it, but a faith in God's mercy through Christ. As Christians, we know that the grace of God has provided, through his blessed Son, pardon to cancel our guilt, and that to a far greater extent than guilt was entailed upon us by our first progenitor. Our *actual* transgressions, no less than our *original* proneness to evil, shall now, upon our repentance and faith in

Christ, be blotted out in his blood. Nor need we hesitate to affirm, that this natural proneness to sin, though in itself hateful to God, will yet, if checked and resisted, be no longer *reckoned*¹ to us as sin. It is only when we encourage it, and suffer it to break out into actual transgression, that it becomes *now* a ground of condemnation : so gracious is the provision made for our justification from original sin, yea, and from all repented sin, by the death of Christ!

There is also provided a remedy against the *power* of sin; and it is entirely our own fault if grace does not now “reign by *righteousness*.” We have only to embrace cordially the proffered help of God’s Holy Spirit, in order to overcome, step by step, our *inborn* inclinations to evil, and finally to triumph over them. An obedience like this, accomplished amidst such difficulties, will probably be, in the end, of a higher kind, and, through Christ, more acceptable to God, than any which we could have rendered in a life, like that of paradise, free from such temptations.

Similar topics of consolation may also be applied in reference to the *afflictions* of our present being, and, that chief of physical evils, *death*. For the Gospel, through the merit of Christ’s blood, converts afflictions into occasions of virtue, and virtue into an occasion of unspeakable reward; especially the virtues which are exercised in the school of sorrow, and purified in the furnace of affliction. Through these a far more exceeding weight of eternal glory is wrought out for the faithful Christian, surpassing, perhaps, any thing that could ever have resulted from a life of

¹ See Art. IX.

unmixed enjoyment and ease, such as Adam experienced before he fell. Even death itself has been vanquished, dethroned, and disappointed, by Divine grace. To them that sincerely embrace the Gospel his triumph is at an end. Instead of terminating their being or their joys, death terminates only their labours and their sorrows, passing them on from a precarious existence in trouble and trial, in sin and danger, to an eternal life of security, of righteousness, and of unalloyed felicity.

Thus the natural and necessary evils of our present being are not only neutralized by our redemption through Christ, but converted into matter of thanksgiving. Without them, we should never have known the mercies of the Gospel, the unbounded grace of God, the unexampled love of our Redeemer, and the glorious triumph which has followed, of righteousness and life over sin and death. Only let us take heed that we fall not again from the height on which we have been placed with Christ. "For how shall we escape if we neglect so great salvation?" Let us remember that the object of the Gospel is not to perpetuate, but to destroy, the reign of sin; and to convert our state of condemnation, through the fall of Adam, into a state of honourable trial, and preparation; by righteousness, for eternal life. Oh! that we may "hunger and thirst after righteousness," so as to realize to ourselves the blessedness which the Apostle has, in such glowing language, described, and which Christ has promised to all who will thus seek it!

LECTURE V.

Rom. v.

NOTES.

(P. 88.) *Admission into the Divine favour.*—Τὴν προσαγωγήν εἰς τὴν χάριν ταύτην. After treating of justification, so far as relates to our “reconciliation” to God, or *admission to a state of grace*, in the first four chapters, the Apostle proceeds in this to consider the *privileges of this state*, in having the hope of glory given, and the prospect of a triumphant recovery from the evils of the fall. “Being *now* justified, we *shall* be saved,” ver. 9. See also ver. 10, 11. “*were* reconciled”—“*now* received the reconciliation.”

(P. 89.) *Therefore being justified, &c.* ver. 1, 2.]—“*When justified*, then, by faith,”—the tense being the aorist, this is a closer translation than “*being*” or “*having been* justified.” “By whom not only,” &c. as in the exposition; for observe, “καί” occurs twice, and is, therefore, equivalent to “both;” “and” ἐσχέκαμεν, “we have *had*,” not ἔχομεν, as our translation might lead us to suppose. Ἐστήκαμεν, literally, “we have stood,” or, as in the exposition, “we already stand.”

(P. 89.) *Not a work to fill us with shame.*]—“This salvation is not a source of shame, but of distinguished glory, greater than could have been obtained by the scheme of works. For since to be saved with shame, would involve at the same time a melancholy feeling, he proceeds to remove this suspicion also; although he had, indeed, already implied as much, in calling it not salvation merely, but righteousness.” *St. Chrysostom.*

(P. 90.) “*Even in the midst of afflictions.*”]—Ἐν θλίψεσιν;

the *ground* of our exultation is not affliction, but the *hope* of glory; ἐπ' ἐλπίδι, &c. which makes the Christian exult, *notwithstanding* his afflictions, yea, "in the very midst of them." Boasting was excluded (iii. 27.) when man looked to himself; but when he looks to Christ, it is restored, and that in an abundant measure. We may glory in the Lord. 1 Cor. i. 31.

(P. 90.) *It showed great address in St. Paul, &c.*]—This thought is from St. Chrysostom.

(P. 91.) *Patience proved or gave "experience."*]—"Experience" is here used in the same sense as we now use "experiment," i. e. to signify "proof by trial." Δοκιμή.—sc. "τὸ δόκιμον ποιεῖν τὸν πεπραζόμενον;" or "to approve by trial." St. Chrysostom.

(P. 92.) *Love, combining with faith and hope.*]—These three graces are continually united in the New Testament. See for example, 1 Cor. xiii. 13. 1 Thess. i. 3. Jude ver. 20, 21.

(P. 92.) *Objects of their complacency, if not of their admiration.*]—Ἀγαθός (not χρηστός) derived from ἀγαμαί. A man may be blameless towards us, or just (δίκαιος), without being an object of complacency, nor yet of admiration.

(P. 92.) *His love.*]—Literally, *his own* love, τὴν ἑαυτοῦ ἀγάπην, which it could not be, unless Christ were God. For the act of love is Christ's dying for us, while we were yet sinners. Suppose, for instance, an angel had, in any way, laid down his life for us; it would have been a great argument of love in the angel, but not in God, even though God should have sent him. At least (with reverence be it spoken) there would have been greater love shown to us by the angel. Christ, therefore, is one with God; for "in that Christ died for us, God commendeth *his own* love towards us."

(P. 93.) *Our justification now.*]—See the first and second notes on this Lecture.

(P. 95.) *And their resemblance, so far, to his transgression.*]—Ἐπὶ τῷ ὁμειώματι κ. τ. λ. ver. 14. In the exposition, the passage is explained, first, according to the received translation, and then on the supposition that the following is the more correct rendering: viz. ἐπὶ on the ground of τῷ ὁμειώματι; the resemblance [in them, or their resemblance] to the transgression of Adam.

(P. 96.) *A figure or type.*—Gr. *τύπος* without the article.

(P. 97.) *Free gift of pardon.*—So I interpret *ἡ δωρεὰ ἐν χάριτι*, as equivalent to *χάρισμα* and *δώρημα*, ver. 16, or to *τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης*, ver. 17.

(P. 97.) *Judgment was by one*, ver. 16.]—By (or rather *from*) one [offence], as appears by the antithesis.

(P. 98.) *He concludes.*—*Ἄρα οὖν.*

(P. 98.) *“Satisfaction to the law.”*—*δικαιώματος*, not: *δικαιοσύνης*, as the translation might lead one to expect. Aristotle defines *δικαίωμα* to be *ικανόρθωμα ἀδικήματος*; and such seems to be its signification here: “a subsequent correction” (through the death of Christ) “of the wrong done” (by the sin of Adam.) This I have called “satisfaction to the law.” The word occurs again in chap. viii. 4. *τὸ δικαίωμα τοῦ νόμου*: what is requisite to satisfy the law, what it can justly claim or demand of us, i. e. obedience or death, both of which are provided in the Gospel. (See the passage explained in Lect. VII.) This interpretation is confirmed by observing, that the antithesis requires *ἐνός* to be taken with *δικαιώματος*—“one satisfaction to the law,” as opposed to the “one transgression.” (See Marg. Trans.) Observe, also, that the expression is not here, as in ver. 17. *τῷ ἐνός παραπτώματι*, but *δι’ ἐνός παραπτ.*

(P. 98.) *By one act of obedience shall we be made righteous.*—See Heb. x. 7—10: where by “doing the will of God,” is meant the “offering of the body of Jesus Christ once [for all],” or his submitting to die for our sins, as in Philip. ii. 8. and Matt. xxvi. 39. As *δικαίωμα* (see last note) refers to the death of Christ, so does *ὑπακοή* to that *one act* of obedience, as opposed to Adam’s *one act* of disobedience, the former the foundation of all our blessing, as the latter was of all our woes; and Christ doing for us *at once* far more good than Adam did evil. Herein consists the force of the contrast: if viewed hastily, this passage appears strong in favour of the notion of the imputation of Christ’s *active* obedience, being, in fact, almost the only text which gives even an apparent support to such a tenet. But the Apostle does not use the word “active:” the obedience *may*, therefore, be “passive;” and that such is the Apostle’s meaning, is, I think, sufficiently shewn in this and the last note, and in the exposition.

It may also be farther observed, that St. Paul is not here explaining how our justification is effected, but how far our justification in Christ transcends our condemnation in Adam. *How* we are justified, was explained before, iii. 24, 25, &c. to iv. 25. where (as also in the references occurring ver. 6—11. of this chapter) our justification is attributed solely to the *death* of Christ. If, then, ver. 18, 19. referred to the *active* obedience of our Lord, we should have quite a *new ground* alleged for our justification, and that incidentally after the doctrine of justification had been regularly stated already without any intimation of the kind.

(P. 99.) *A law was introduced.*]—Νόμος παρεισηλθεν, *parenthetically*, as it were, between the promise and its fulfilment, in subservience to the dispensation of “grace.”

(P. 99.) *Principle natural to man, of resisting prohibition.*]—“Nitimur in vetitum.” “Naturally,” observes Bishop Taylor, “we desire what is forbidden us.”

(P. 100.) *Sin reigned unto death*, ver. 21.]—Rather, “by,” or, as it were, “in the person of Death,” ἐν τῇ θανάτῳ, or through the power of death. The “hath” is not required, the tense being the aorist.

(P. 101.) *Not only of escape, but of triumph.*]—“The fault shall be ours, if our damage prove not beneficial.” Bishop Hall.

LECTURE VI.

SANCTIFICATION, OR THE NECESSITY AND PRACTICABILITY OF HOLINESS, UNDER THE DISPENSATION OF GRACE.

ROM. vi.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid! How shall we, that are dead to sin, live any longer therein?

v. 1, 2.

It is of the utmost importance to us to be fully aware, that, notwithstanding the superabundant grace of the Gospel, holiness is still indispensable under the Christian faith, and to understand clearly upon what ground the cultivation of it has been placed by our redemption. “Shall we continue in sin, that grace may abound?” is a question which may naturally arise in the minds of many, when they contemplate the sufficiency of the blood of Christ to “cleanse from all sin,” and consider, moreover, the glory which redounds to the Divine mercy from the forgiveness of sinful man.

What shall we say then? Shall we continue in sin, that grace may abound? ver. 1.

But "far be it" that we should admit the suspicion of encouraging sin to attach for a moment to the religion of the Son of God! One of the leading evidences in favour of the Christian faith, is its moral excellence; the sublime purity of its precepts, the holiness which it breathes around it, the improvement of the feelings and conduct which it is calculated to promote, and which, in no small degree, it has actually effected among the sons of men. Our Lord Jesus Christ came into the world expressly to destroy the works of the devil, the chief of which is sin. He is content that his religion should be tried by its genuine fruits. One of the primary maxims of our faith, engraven on the very foundation of the Christian temple, is this: "Let every one that nameth the name of Christ depart from iniquity." It signifies little what that man's religion is, whose life is immoral. *God forbid! ver. 2.*

St. Paul is particularly anxious to guard the Gospel from any such imputation, of indulging men in sin. In the very commencement of his Epistle, he speaks of an indissoluble *connexion between salvation and righteousness*; and again, in describing the nature of *faith*, he showed it to be, like that of the patriarch Abraham, *an active principle of implicit obedience to the will of God*. But this was not enough. The question was too important to be dismissed, by the way, with a few passing remarks; and especially, after having described, in terms so strong, the overflowing abundance of Divine grace towards sinners, it was the more necessary to show, that this marvellous grace of God, even whilst providing for the *pardon*, affords no countenance whatever to the *practice*.

of sin. Most probably, the Apostle was aware that there would be those who would wrest his doctrine to evil purposes, "turning the grace of God into lasciviousness;" men of immoral habits and domineering passions, who would wish to indulge their vices, yet retain a hope of happiness in heaven, or, at least, preserve a character for religion upon earth, in other's eyes, if not in their own. Deeply does it concern Christianity to show, that such men, whilst they continue such, though baptized into the Christian faith, have "received the grace of God in vain," and "have neither part nor lot in this matter," but are, like the baptized Simon Magus, "in the gall of bitterness," as long as they remain "in the bond of iniquity." Accordingly, St. Paul addresses himself expressly to the subject, and discusses it at considerable length.

"What shall we say, then? *Should* we continue in "sin," that "grace may abound?" Such is the question which the Apostle puts to himself, speaking, as it were, in the person of an objector, or, at least, of a perplexed disciple. But he has no sooner put it, than he rejects the idea with abhorrence and indignation. "Far be it," he exclaims, "far be from us a thought so dishonourable to our religion, and so dangerous to ourselves!"

I. The first ground of the Apostle's reply to the objection which he has thus proposed, is taken from

How shall we, that are dead to sin, live any longer therein, &c. &c. [as in the body of the Lecture]. ver. 2—11. *the purport of Christian baptism.*

"How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Christ were baptized into his

death? Therefore, we are *buried with him* by baptism into death; *that, like as Christ was raised up*, from the dead by the glory of the Father, *even so we also should walk in newness of life.* For if we have been *planted together* [with him] *in the likeness of his death*, we shall be *also* in the likeness of *his resurrection*: knowing this, that our *old man is crucified with him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be *dead with Christ*, we believe that we *shall also live with him*; knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. *Likewise* reckon ye also yourselves to be *dead* indeed *unto sin*, but *alive unto God.*" Our Church, in her Catechism, describes "the inward and spiritual grace" of Christian baptism, to consist in "a death unto sin, and a new birth unto righteousness:" and such, we observe, was the language of St. Paul. According to him, every baptized Christian may, and *ought*, to "*reckon* himself *dead unto sin*, and *alive unto God.*" As descendants of the disobedient Adam, we are dead unto God, and alive unto sin. The object of our redemption was to deliver us from this "state," and to place us in one directly the reverse. Christ, having purchased this deliverance for man, does formally place it *in the power* of every one who is duly received, "by his sacrament of baptism," into the Gospel covenant; so that it is, as we have just observed, at once the duty and the privilege of Christians to consider themselves "dead unto sin, and alive unto God."

1. In the first place, it is their *duty*; that is to say, their baptism places them under an *obligation* to live no longer in sin, but to devote themselves, instead, to the service of God. For, according to St. Paul, to what were we baptized? "To the death of Christ," that we might, in a spiritual sense, become conformed to our Redeemer's passion, and his subsequent resurrection, by dying unto sin, burying, as it were, in the sacred font, our natural selves, the old nature which we inherit from Adam, and rising through Christ, as new creatures, regenerated to another and a better life than that to which we are naturally prone. In conformity with these views of the Apostles, the Church, before she baptizes any one, prays God in his mercy, to "grant that the *old Adam* may be so buried, that the *new man* may be raised up in him; that all carnal affections may *die* in him, and that all things belonging to the Spirit may *live and grow in him*." And when the baptism has been administered, she again prays for the person "baptized," that he, being *dead unto sin, and living unto righteousness, and being buried with Christ in his death*, may *crucify the old man*, and utterly abolish the whole body of sin; and that, as he is *made partaker* of the death of the Son of God, he *may also be* of his resurrection." Nor is this all. Having prayed that the newly-baptized infant may fully realize the intentions of his baptism, she turns to the sponsors, and solemnly reminds them of the necessity, which that Sacrament implies, that those who have received it should be virtuously brought up to lead a godly and a Christian life; "remembering always, that baptism doth represent unto us our profession, which

is to follow the example of our Saviour Christ, and to be made *like unto him*, that, as he died and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness, continually *mortifying* all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living;" an obligation which is, moreover, formally recognized in "the solemn vow, promise, and profession, made" on behalf of the person baptized, "to renounce the devil and all his works, to believe in God, and to serve him¹."

Here, then, is the *obligation*, which every Christian is laid under, to lead a holy life; an obligation implied, in fact, in the very nature of redemption from sin, and solemnly represented to us in the emblematic mysteries of that divinely instituted Sacrament, by which we were admitted into the Christian Church.

2. But to live holily is not only the *duty* of the Christian; it is equally his inestimable *privilege*. To be obliged to "lead a godly and a Christian life," yet not to have the power to do so, were a lamentable state to be in. In such a case, admission into the Church of Christ would be a curse rather than a blessing; a mere mockery of human woe; an insulting over our weakness, and an aggravation of our fall. But thus to sport with human misery, is not the part of the Christian faith. Let us not so pervert the gracious character of the Gospel, as to make it, with the wicked servant in the parable, represent

¹ See the Service for the Public Baptism of Infants, and the Baptismal Services generally.

God as a tyrannical task-master, reaping where he has not sown, and gathering where he has not strewed; in a word, exacting obedience from us without placing it in our power. No, my brethren; such is not the character of Christ's religion; such are not the terms upon which we stand before God, under the dispensation of our redemption. If it is our duty to serve God, it is no less our privilege. It is made *practicable*, as well as indispensable; and, *therefore*, indispensable, because it is practicable. When we were baptized, we were laid under a solemn engagement to become spiritually confirmed to our Lord's resurrection; and we were invested with the power, in being made partakers of the inestimable benefits purchased for us by his death. For those benefits consist, *not only* in our reconciliation to the Divine favour through the remission of sin, *but also* in the promise of everlasting life in heaven, with the gift of God's Holy Spirit to prepare us for it. These are blessings of which every duly baptized Christian is made partaker, excepting in so far as he may himself, by his *actual* unbelief and disobedience, forfeit them again. Man, in his natural state, is unable to serve God acceptably. Sin has, then, dominion over him. But Christ, by his death, hath given to the body of sin a mortal blow; and although it dies, not a sudden, but a lingering death; (alas! how lingering!) continuing to struggle still in the best Christian, as long as he continues in this probationary being, yet it is universally our own fault, if sin *reigns* any longer over us. The victory is placed within our reach, our enemy is brought under our power, yea, half slain already; and unless we wilfully resign the

vantage-ground on which Christianity has placed us, and prove cowardly traitors to our own souls, we shall be more than conquerors through him that died for us.

To some, perhaps, these views of baptism may appear exaggerated. In the present day many find it difficult to acquiesce in what is clearly the doctrine of our Church, the doctrine too of primitive times, and, we may add, the doctrine of St. Paul, that every duly baptized Christian is delivered from that state of condemnation in which he is born, and placed, instead, in a state of salvation, restored to the Divine favour, quickened by the Holy Spirit, and fully enabled, but not irresistibly impelled, to rise from the dead, to overcome his natural propensities to evil, to triumph over the body of sin, and so to make sure his calling and election to eternal life. But let not human authority, however respectable, or human systems, however specious, lead us astray from the truth as it is taught in the Scripture: let not the example of many, however sincere in their intentions, and pious in their lives, involve us also in their errors. Imitate their virtue, but avoid their mistakes. Adhere stedfastly to those benign views of the Gospel, which the Apostles have presented to us in their writings, and which have been embodied from them into the services and articles of our Church.

No, my fellow Christians, though you feel the sad effects of Adam's fall in your propensity to evil; though, by melancholy experience, you know, that sin is not yet destroyed either in yourselves or others; still, forget not the grace of God vouchsafed to you, when you were solemnly admitted, at your baptism,

to be partakers in the benefits of Christ's death, but remember that, in consequence, "your old man," your natural corruption, has been affixed, as it were, to the cross of your Redeemer (ver. 6.), and that, by means of that cross, you may gradually succeed in destroying the activity and the life of sin, so as no longer to *serve* it. By participation in the merit of Christ's death we are justified from the guilt of sin, and therefore released from its usurped dominion. It may be suffered to remain for our trial, but no longer to reign over us; to exist as our enemy, but not to rule as our master; unless, indeed, we fall away from Christ, and forsake the cross, and willingly surrender ourselves again into the bondage of iniquity. We are dead with Christ, engrafted by baptism into the true vine, and so made already like to him in his death, that we may also live with Christ, and grow, as it were, together with him, like grafts in the reviving tree, in the likeness of his resurrection. Oh! forget not these glorious privileges, or the proportionate responsibility which accompanies them; but avail yourselves of them to your eternal salvation, and realize them in your lives. Think not, for a moment, that the gracious Gospel furnishes any excuse for your continuance in sin; but quite the contrary. In the very proclamation of your redemption, in the sacrament which "visibly seals" over to you the promises of God in Christ, in your first initiation to be partakers in the Gospel, you are admonished most solemnly that you *must* be holy; that this is the great end for which you were made a Christian; that holiness, in fact, is not merely a condition, or indispensable circumstance, but actually a

part of your salvation ; and, moreover, that a wilful continuance in sin will be altogether unpardonable in you, inasmuch as you are not only commanded, but fully *enabled*, by God's help, to overcome it.

As then our Redeemer has once died unto sin, but now lives for ever unto God ; so let every Christian also reckon himself, through the efficacy of Christ's death, as virtually dead to sin once for all, and living for ever unto God ; as *in duty bound*, and *by grace enabled*, so to die and so to live. Had we been left in the state into which the sin of Adam brought us, it would be in vain to exhort each other to the practice of righteousness ; as vain as it would be to tell the imprisoned captive, who is " fast bound in misery and iron," to throw aside his chains and escape from his dungeon to liberty and life. But the case is different, when our chains are loosened, and our prison-door is thrown open, and strength is infused into us, and food is given to increase that strength, if we will only listen to the call of mercy, and rise, now that we may, from the bed of corruption, and pull off, one by one, the bonds of sin, and walk forth to enjoy the liberty wherewith Christ has made us free, and look up to heaven once more with joy and gratitude, with confidence, and love, and hope unspeakable. Sit not down, then, in criminal despair, but manfully exert yourselves, in dependence, through Christ, upon Divine assistance, against that power which sin will strive to regain over you.

If, indeed, you have already fallen again under the power of sin, (and alas ! my brethren, how many baptized Christians have to all appearance fallen !) — fallen, by wilful perseverance in actual transgression,

or by willing neglect of your baptismal vows, into habits of vice, or of thoughtlessness in religion, and therefore into a state of spiritual danger ; yet remember that Christ is ever ready to receive back his lost sheep, and that whilst you remain in the vineyard, (in other words, whilst you continue alive in the Church of Christ,) it is by His kind intercession you stand for purposes of mercy. You may have been hitherto an unfruitful branch in the vine, exhibiting only the character of the wild olive, from which you were originally taken ; but you are not yet cast off to be withered and burnt. Your day of grace is not ended. Your case may be difficult, but it is not hopeless. You may still repent, still avail yourself of the privileges of the covenant, to the benefits of which you were admitted by baptism ; so as, through the death of Christ, to die unto sin, and, through his resurrection, to live unto God. Only continue not a moment longer in your present state, lest natural death cut you off in impenitence, and sever you for ever from all communion with the Saviour of the world.

As long, indeed, as any Christian continues in this mortal body, sin will strive, more or less, for mastery :

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof: neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness

but let it not reign. Obey it not. It is mortal too, as well as your bodies. Only do ye take care not to restore it to a dreadful immortality ; but exert yourselves to destroy it, and hasten its utter annihilation. By giving way to fleshly and worldly lusts, we transfer sin from the body to the soul ;

we adopt it into our spirits, and make it immortal. By resisting the temptations to sin, to which our connexion with the body subjects us, we keep our *souls* free; we prevent sin from becoming a part of our character; we hinder its growth into a habit; we confine it to the mortal part of our nature; yea, we diminish its activity even there, and promote gradually its entire extinction. Such is the conflict which Christianity prescribes, and in which, if we be but true to our religion, we are, through Christ, secure of victory.

unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. ver. 12—14.

II. The *second* consideration by which the Apostle rebuts the suspicion, that the Christian scheme of mercy affords encouragement to sin, is taken from the *tendency of sinful actions*, and the *intrinsic character of sin*. Mankind, from their proneness to evil, are too apt to regard the permission to do wrong in the light of an *indulgence*; and hence they are led to confound two things which are, in their very nature, altogether incompatible—the extension of favour from heaven, and the continuance of sin upon earth. But the end, as regards ourselves, in showing grace or favour to us, through Christ, is evidently our own happiness. With the attainment of this end our continuance in sin is utterly irreconcilable. The commission of sin makes men wicked, the action, by degrees, ripens into a habit; and to be wicked is to be miserable. “There is no peace, saith our God, to the wicked.” Such is the infallible decree of the Most High: “a law,” of our moral nature, “which cannot be broken.” This established order of things the Gospel does not disturb, but confirm.

There still exists the same inseparable *connexion between sinful actions and habits of sin*, and again, *between sin and death*. Hence, as we are all sinners, we are also all condemned to die; and our only hope of not doing more than "tasting" death, is in our deliverance from habitual sin, from "the *bondage of iniquity*," as the Scriptures describe it, from a state of *servitude* to sin. *This* is the redemption which Christ has purchased for us; not an impunity for wilful disobedience, which the immutable laws of God forbid; but a deliverance from the deplorable subjection to sin, to which Adam had reduced us.

Shall we sin, then, because we are under grace? Was it the intention of the Almighty, in showing us

What then? shall we sin because we are not under the law, but under grace? God forbid! Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness: (I speak after the manner of men, because of the infirmity of your flesh :) for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members servants to righte-

unbounded favour, to allow us to continue in that state, which inevitably results in misery and death? Is this the nature of the loving-kindness extended to our captive race? A pardon, but no deliverance? A proffer of happiness, but no capacity for enjoying it? An invitation to eternal life, with a permission to continue slaves of sin and death? "Far be it!" Know you not the necessary tendency of evil actions to make a man worse and worse; and, by bringing him gradually into a state of moral slavery, to make him the victim of death? Know you not, also, that there is, on the other hand, a similar ten-

dency in righteous obedience to produce holiness of character, whose fruit is eternal life? In one of these two states we must of necessity be, either acquiring habits of sin by evil actions, or, by good endeavours, cultivating habits of

ousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. ver. 15
—21.

piety and virtue. By nature we fall into the former state; but the object and tendency of Christian doctrine, when cordially obeyed, is to mould mankind anew, and form them to holiness. It proclaims to us an emancipation from sin, and a *transfer of our services* to righteousness. This is the true *state of grace*, to which we have been called through our Lord Jesus Christ. Whoever then, though professing Christianity and admitted within its pale, lives like an unconverted heathen, “yielding up his members to” acts of “uncleanness and iniquity,” so as to contract a regular habit of iniquity, let him think, in time, of his danger; let him reflect that, being “free from righteousness,” he is debarred also from its blessed results; let him ask himself, what pleasure sin affords “at the time,” sufficient to compensate, even in this world, for the shame and misery which attend it? What fruit but bitter fruit grows on its wretched branches—“apples of Sodom,” fair to the eye, but like ashes in the mouth? Above all, remember, that this fruit, even were it most delicious in the taste, is poisonous and fatal in its effects; and that “the end,” in short, of those deeds of shame, is utter ruin.

Let us think, I say, of these things *in time*, whilst escape from bondage is within our power. As

But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord. ver. 22, 23.

Christians, you have it in your power by the grace of God: yea, though for years you may have neglected to avail yourselves of it, yet, while you continue within the Christian pale of mercy, you still have the power to change the masters of your souls; to forsake sin, which has no right, Christ having paid your price, to retain you any longer in slavery, and to give yourselves up to the service of God, which is perfect freedom. And you will then have your fruit unto holiness: the peaceful reflection on humble endeavours to do your duty, the sweet possession of holy habits, no domineering passions or base appetites lording it over your reason, no upbraiding conscience mingling with wormwood the cup of pleasure as you hold it to your lips, disturbing your midnight slumbers, and filling with thorns your bed of death; above all, no gloomy forebodings of perdition in the world to come. For, as "the wages of sin is death," so, on the other hand, although our services to God are far too defective to demand "wages" at his hand, we do not (praised be his mercy!) "serve God for nought." Of his own "free grace in Jesus Christ our Lord," he "gives us abundantly," not only beyond our merits, (for these the least of his mercies would far transcend,) but "above all that we can ask or think," even "life eternal."

I have now, my brethren, laid before you a full exposition of the whole of the sixth chapter of the Epistle to the Romans, in which the Apostle guards

against certain dangerous inferences, which man, in his proneness to sin, would have been, yea, has been, (notwithstanding all the Apostle's care), too ready to draw from the doctrine of our reconciliation to God through the blood of Christ, and the gracious display of mercy which the scheme of our redemption exhibits. The seventh chapter is a continuation of the same argument; but we must, for the present, defer entering upon it. Let us observe, in conclusion, how far we have gone, and with what impressions we should now break off. The question, which we have been considering, is, whether, as Christians, living under the grace of God, we may continue in sin, that grace may abound? To this question you have seen how St. Paul replies. You have seen how he rejects the very supposition with horror. You have seen, too, that, by our baptismal admission to the blessings of the Gospel, we were laid under an obligation, whilst, at the same time, we were endued with power, and admitted to the means, of leading a life of righteousness; and that, if we do not so live, we shall forfeit all the blessings which were then either given or promised to us. But more than this, the Apostle points out to us that obedience is not only a necessary *condition*, but the very *instrument* of our felicity, and that if the Gospel did not enforce and accomplish for us a deliverance from a course of sin, it would, in fact, do nothing towards our happiness. For to be sinners, first in our *actions*, and then, of necessity, in our *habits*, is, in fact, to be miserable, and the prey of death. The "reign of grace," of which the Apostle speaks, consists not in prolonging or permitting such a state, but in putting

an end to it. Does not experience testify that there is no bitterness like that of sin; no pain like that of a wounded conscience? If we appeal to those who are struggling against sin, their hearts will be ready to confess that there is no misery which they ever feel, to be compared to that of being prone to evil; no satisfaction like the peace which follows upon triumphs over self and the world, upon deeds of piety, justice, and mercy. We might appeal also to the thoughtless, yea, even to the scorners, to the contempters of religion, and the willing slaves of sin, and defy them to say, without blushing at their own hypocrisy, that they are happy; that they are at peace with themselves, that they can lift up their eyes to heaven without terror, or cast them down upon the grave without dismay; that they can look back without shame, or forward without despair. And as to the present moment, the moment, I mean, of the sinner's actual enjoyment, what is it? a moment of turbulence and riot, as it is to the intemperate man; or a moment, as to the gamester, of racking solicitude; or a moment of meanness and self-contempt, as to the fraudulent and covetous; or, as in the case of revenge, a fiend-like moment, tintured deep with gall. Let but the sinner pause and reflect, and reckon up the real enjoyment of sinning, and he will wonder for what it is that he throws away his soul.

You see, then, that the *practice of righteousness* is still, under the Christian covenant, your indispensable *duty*; that it is placed within your *power*; and moreover, that it is absolutely *necessary* to that holiness of character, to which eternal life is graciously annexed, and from which happiness is insepa-

nable. Watch, then, diligently, over all your actions. Keep continually in mind, that, in proportion to the Divine favour extended to you as Christians, so is your responsibility. If God has shown you mercy, it is that you may shew him gratitude. If he gives assistance, he expects obedience. If Christ died for our sins, it was that we might reckon ourselves dead unto sin, and might live unto God. Remember, too, that the *force of habit* is not abrogated by Christianity, but still continues; that every action you perform, whether good or evil, tends, by a secret law of our nature, to the production of a corresponding habit; and that thus your character is formed; nor can you, if you do the actions, prevent their growth into habits. And according to your habitual character, so will be your doom. They who leave the world with a sinful character acquired by doing evil, shall come forth hereafter to the resurrection of eternal condemnation; but they who, by obedience to the word of God, shall have cultivated holiness, shall, through God's mercy in Christ, obtain everlasting life.

LECTURE VI.

Rom. vi.

NOTES.

(P. 108.) *Sanctification.*]—According to our version, the term “sanctification” does not occur in the Epistle to the Romans. But in ver. 19. and 22. of this chapter, the word translated “holiness,” is not *ἀγιωσύνη* (as in ch. i. 4. 2 *Cor.* vii. 1. &c.) nor *ἀγιότης* (as in *Heb.* xii. 10.), but *ἀγιασμός*, which is generally, and more properly, rendered “sanctification.” (See 1 *Cor.* i. 30. 1 *Thess.* iv. 3. 1 *Pet.* i. 2. &c.)

(P. 110.) “*Far be it !*”]—*Μὴ γένοιτο.*

(P. 111.) “*Freed from sin,*” v. 7.]—*Justified, acquitted,* as having undergone the penalty: the Greek word is *δικαιώσθαι*. Hence it appears, that justification is acquittal from guilt, and that this justification is connected with baptism, by which we become partakers of Christ’s death.

(P. 111.) *Our Church in her Catechism.*]—See also Art. xxvii. where baptism is described to be “not only a sign of *profession*, but also a sign of *regeneration*, or new birth, whereby, as by an *instrument*, they that receive baptism rightly are grafted in the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are *visibly signed and sealed.*” And then it is added, that “the baptism of infants is most agreeable with Christ’s institution.” Therefore it is *right*, and they are “rightly” baptized: they “receive baptism rightly:” if they are to receive it at all, they cannot receive it otherwise than “rightly.” And unless those who are baptized in infancy receive baptism rightly then, when do

they? Where is their compliance with the injunction of Christ, which makes baptism an appointed means of salvation?

(P. 111.) *Formally place it in the power, &c.*—*ἔδωκεν αὐτοῖς ἐξουσίαν*, i. e. the *privilege* of becoming children of God. *John* i. 12. Baptism seems to be represented by St. Paul as involving *actually* a death unto sin, and *virtually*, not actually, a resurrection to newness of life, being a memento thereof to all, and a pledge thereof to those who will endeavour to fulfil the engagements of that holy Sacrament, and to bring into *operation* that principle of a new life which is then conferred. See the Greek, and observe the difference in the tenses: *συνετέφημεν ἵνα περιπατήσωμεν*: so also ver. 5, 6. and 8. Many Christians seem to be still in the grave, still among the dead, and to need that call:—"Awake thou that sleepest," &c. They have the principle of life in them, but *dormant*: born unto righteousness, but not living actively to it. Nay, more, a Christian may, after baptism, apostatize into wickedness of life; may "forget that he was purged from his old sins," and so lose the benefits of his Christian calling and election. (2 *Pet.* i. 8—10.) The last state of such a man will be worse than his first. His abused privileges will add to his condemnation.

(P. 110.) *Like grafts.*—See *John* xv. 1, &c. We are grafted upon Christ, while he is still, as it were, in the grave, and so "planted with him" (*σθμφυροί*) in his death. See *Isaiah* xxvi. 19. Planting is a process analogous to burying: the plant in due time *rises* from under ground to a new life.

(P. 121.) "At the time," v. 21.]—*Τότε*.

(P. 122.) "Of his own free grace—he gives."—*Χάρισμα*, ver. 23.

(P. 125.) *According to your habitual character, so will be your doom.*—Not that *true* repentance is ineffectual, however late. By that a change is wrought in a man's principles and character, and his works (as far as he has opportunity of working) become good. Even the thief upon the cross, whilst hanging in torture, spent his precious moments in confessing his sins, in praying to Christ, and acknowledging his glory, at a time when all besides, even his own disciples, had forsaken him. Yet this is an extreme case, and not one from which to judge of the general dealings of the Almighty.

LECTURE VII.

SANCTIFICATION, OR THE NECESSITY AND PRACTICABILITY OF HOLINESS UNDER THE DISPENSATION OF GRACE.

ROM. vii. 1. viii. 17.

There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit: for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
viii. 1—4.

IN the sixth chapter of this Epistle the Apostle has openly met the charge of encouraging sin, which some have brought against the gracious scheme of our redemption. He has shown most clearly, and most emphatically maintained, that a continuance in sin is altogether inconsistent with the nature and purpose of that holy Sacrament, by which we were first admitted into the Christian Church; that our baptism was, in fact, intended to lay us under the necessity,

and *therefore* to admit us to the power, of mortifying sin, and living unto God. Another argument used by the Apostle was, that there is an inseparable connexion between sin and death, and that therefore a licence to commit sin would be nothing more or less than a licence to be miserable; no act of grace, but quite the contrary. We cannot persist in doing wrong without bringing ourselves into a *habit of sin*; and to be an habitual sinner, is in itself wretched; in its natural consequences, deadly. Thus from the *nature of Christianity*, on the one hand, as making us partakers, spiritually, of the death and resurrection of Christ; and from the *nature of disobedience*, on the other, as leading, by necessary consequence, through sin unto death, it is most clear, that the Gospel was never intended to encourage men in evil courses, but to raise them anew to a life of obedience, whose result should be holiness of character, and the end everlasting life.

But there is another argument still to the same purpose,—an argument of great importance, and of some difficulty,—which St. Paul discusses in the seventh, and in part of the eighth chapter of this Epistle. It consists in a *contrast of the Law and the Gospel, in respect of their tendency to make man righteous*. It might appear, at first sight, that the rigour of the law was better calculated to make man obedient to the will of God, than the clemency of the Gospel. And so the Jews (who seem to have constituted the chief and most influential portion of the Christians at Rome) were accustomed to think; as also, we may add, were those of the Gentiles who had been taught, before their conversion, to form to them-

selves any system of moral duty. But St. Paul was of a different opinion. He has shown that it is not for sinful man to put his attainment of righteousness before God on so precarious, I should rather say, on so hopeless a footing, as that of his compliance with the law, whether it be the *revealed* law engraven on stones, or that *natural* law written, by the same Divine Legislator, on the human heart. "A better hope" has been provided for us in the Gospel; and consequently, however we may and must value the rules and principles of the Divine law as the never-ceasing guides of our conduct, we need no longer look up to it as a covenant of life, as that which is to *enable* us to serve God acceptably, and so to attain to everlasting blessedness. This, in fact, with man for its subject, the law is altogether incapable of doing: and St. Paul, therefore, grounds his third argument for the moral excellence of the Gospel on the very circumstance that it has delivered us from the dominion of the law, as a dispensation of life, or rather (for such it was) a dispensation of death, and placed us under a better dispensation, even "the law of the spirit of life in Christ Jesus."

The Apostle illustrates his subject by the *comparison of a nuptial contract*, the force of which continues so long as both the parties live; but if death intervene, the tie is broken, and a new connexion may be formed. For men, by nature, may be considered as wedded to the law, placed by the closest tie under its authority and control, until this connexion shall, in

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth. For the woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be dead,

some way or other, be rightfully dissolved. Now by solemn admission, at his baptism, to be a partaker in the *death* of Christ, the Christian becomes *dead to the law*, and with the rest of the Christian Church (which is the spouse of Christ) wedded to another, even "to him who is raised from the dead," and with himself raises also his church from spiritual death, that she may "bring forth fruit unto God." Observe, then, the change in the state of man on becoming a Christian, and observe the benefits of that change. He passes, as it were, into a new existence, and in it enters upon new relations; the rigid covenant of the law being succeeded by the gracious engagements of the Gospel.

The object, however, of this change of condition is not to *relax*, but to *produce*, obedience; that now (which, under the law, we could not have done) "we may bring forth fruit unto God." For without redemption, man is still "in the flesh," still in the state in which he is born, prone to evil, and without the power of subduing his corrupt inclinations. Accordingly, the law, however excellent in itself, which simply enforces what is right, without providing help for man's sad condition, tends only to augment the evil of his case. The

she is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. vii. 1—4.

For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. vii. 5, 6.

spirit of rebellion, too natural to the human heart, is kindled into activity by the commandments given to us ; and thus the emotions of sin being, through man's perverseness, excited by the law itself, work in them who are still in the flesh, so as to bring forth fruit unto death. Such was the state of those who sought life by the law ; not, as we might suppose, a state of acceptable obedience, but a state of sinfulness, aggravated into *rebellion* by the very commands of the law. Evidently deliverance from such a state is absolutely necessary, in order to make man holy ; and therefore Christ was pleased to satisfy the law, to deprive it of its original hold upon us ; yea, by admitting us to be considered as sharers in his cross, as dying together with him, so to dissolve our natural covenant with the law, that, though not perfectly, we might yet sincerely, through our union with the Redeemer, serve God in truth, not in appearance only. For although our *relation to the law* is changed, the law itself is not abrogated : it continues to be as a rule of conduct¹, though not a covenant of life. We must still look to it to learn the Divine will, remembering that Christ came "not to destroy but to complete the law," by instructing us in its principles and spiritual application, that we might render to it a higher kind of obedience "in newness of spirit, and not in the oldness of the letter."

The doctrine here advanced requires to be thoroughly understood, if we would not misrepresent it, and charge upon it consequences with which it has in reality nothing to do.

¹ See Matt. v. 17—19. 21, 22. 28. 34, &c.

St. Paul evidently maintains that man, in his natural state, is not the better, but the worse, for being under the law. "What shall we say then? Is the law sin? Far be it! Yet," when it was wedded to our unholy nature, the rebellious tendency of the latter, its proneness to do what is forbidden, its readiness to learn new sins from new commandments, made this union a baneful one to man. Sin (as the Apostle, speaking for man under the law, most emphatically expresses it) was comparatively dead without the law, and man seemed to be spiritually alive. Its commandments, though themselves tending to life, and having that effect among holy beings, had quite a contrary result with man, through his natural propensity to evil; that thus our sin might appear the more sinful from such a perverse abuse of God's holy, just, and excellent law. The fault, then, was *not in the law*, but in the sin which abused it. It is to this alone that we are to attribute the misery and the death of soul, to which man would be subject without redemption; and herein consists the exceeding greatness of our sin, that it makes the very law the instrument of death to us, and flatters us to our ruin by a proud resistance to the commands of the Most High.

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. vii. 7—13.

We were, in fact, too unequally yoked to be happy. The law was far too excellent for us, being "spiritual;" whilst man was carnal, wedded to the law, but taken captive, and sold into the service of sin; having just sentiments, yet working evil; assenting to the excellence of the law, but refusing to obey it; yea, evincing the good effect of the law in giving to the mind a discernment and approbation of what is right, but displaying, at the same time, the greater power of the law of sin in his members; benefiting by the law, and having even a complacency in it, in his understanding, but only to make his condition the worse by the domineering power of carnal lusts. This, then, was all that the law, by itself, could do for mankind: it reminded man of his duty, yea, enforced it upon him by the most solemn sanctions; but it did not enable him to perform it: it gave *knowledge*, but *not help*, it said, "Do this and live," but furnished no assistance to our fallen nature, impatient of restraint, and perversely bent upon doing otherwise.

In these strong, but too faithful colours, has the Apostle depicted man's *state by nature, even with the*

For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
vii. 14—23.

advantage of the law to guide and govern him: and speaking for man thus circumstanced, (whether Jew or Gentile), he exclaims: "Oh! wretched man that I am! who

O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. vii. 24.

shall deliver me from this body of death? Who shall enable me to subdue my carnal nature, and to prevail over those inclinations to evil which war against my sense of right, and which are sure, if I am left to myself, to lead me away the captive thrall of sin? Can the law deliver me? No. It offers me no help. It points out to me my duty; but there it leaves me, in no degree more inclined or more able to perform it; and therefore only the more miserable, yea, actually the more rebellious, for my better knowledge." But, thanks be to God, mankind have not been left in this lamentable and hopeless state! His mercy, through Jesus Christ our Lord, has provided a sufficient remedy for all who will embrace it.

What, then, is the conclusion to which we have come? It is this: that there is in man a conflict between his mind and his flesh; the

mind, instructed by the law, recognising our duty not without a feeling of complacency, and so doing homage to the excellency

So then with the mind I myself serve the law of God, but with the flesh the law of sin. vii. 25.

of the law; but, in the very same person, the flesh rebelling; that, in this conflict, whilst man is under the law, without the "grace of our Lord Jesus Christ," the flesh is superior; and that it is Christ alone who can deliver man from so deplorable a state, bring the rebellious lusts of the flesh into subjection, and make the service of God prevail over the ten-

dency to serve sin. We thus acknowledge the excellence of the law for the purposes for which it was intended, even whilst contending for its inability to accomplish that *which it never undertook*, the deliverance of mankind from the anarchy of sin. *This* was left for the Gospel to achieve; and its achievement is, in fact, one great object of the Gospel. Whatever true and acceptable obedience has ever been rendered from man to God, has not been through the law, but through grace, that is to say, by virtue of the redemption that is in Christ, which, from the very fall of man, has extended its Divine help to human weakness. But now more than ever is this aid most solemnly guaranteed to us by the express promises of our Christian baptism, and offered freely to all who will sincerely pray for it.

Our deliverance, then, through the death of Christ, from under the condemning power of the law, was not intended, as the enemies of our religion would maintain, for the encouragement of sin, but for the very purpose of making us holy, by enabling the soul to subdue the body, and enduing man with the power to serve God from the heart, not indeed without a struggle, but yet with victory. There will always be a struggle, more or less, whilst we continue in the body. The tempers, appetites, and passions of our animal nature, the inordinate desire of riches, pleasure, and amusement; of honour, reputation, and power; the tendency to envy, jealousy, and selfishness; in a word, all those inclinations to prefer the things of time to those of eternity, the things of the body to those of the soul, the things of man to those of God, to which our connexion with

the flesh exposes us, (and which are, therefore, in Scripture, called "carnal," or "fleshly")—all these inclinations will not have been utterly exterminated, even in the best Christian, until the flesh shall have been laid aside to moulder in the dust. Some of them, at the least, will still continue to call for his unceasing vigilance and his constant prayers. Our life is, to the last, a warfare against sin; nor can any Christian, whilst on earth, ever, with safety, lay aside "the armour of God." No: we must "persevere" in "the good fight," to our last breath, and "continue, as Christ's faithful soldiers and servants, manfully to fight under his banner, against sin, the world, and the devil, unto our life's end," even till death shall close the strife, and call us away from conquest to glory. For, through the great Captain of our salvation, victory is in our power; and though the struggle continues, we may now, if we will, acquire gradually, though not a cessation from strife, yet an ascendancy in the contest. For this were we *made* Christians; and at this must we aim, if we would *continue* Christians, and not be found deserters from the army of the faithful, and meriting, as such, far greater punishment than if we had never been enlisted under the standard of the cross.

I am aware that some interpreters of Scripture suppose St. Paul, when he bemoans the misery of being dead in sin, to be speaking of his feelings at the time he was writing, and not to be expressing himself, in his own animated style of language, as in the person of one who was a stranger to the power of the Gospel, as in behalf of mankind at large, whilst still under the law. The whole tenor and drift of the

Apostle's reasoning is against such an interpretation ; his *very object* being to show, that the Gospel *can and does* deliver man from his natural subjection to the lusts of the flesh ; and that the Gospel *only* does or can accomplish this redemption from the worst of captivities. This praise *does belong* to the Christian scheme of mercy ; it belongs to it *exclusively*, and it belongs to it in a *high* degree. St. Paul speaks feelingly, it is true, of the state of moral thralldom naturally entailed upon man, as one who *had* himself experienced it when under the law, and knew well what it meant. But he had also experienced the gracious power of the Gospel ; and, therefore, whilst bemoaning with his fellow-men, the misery of our natural condition, he omits not, immediately and with fervent thankfulness, to direct their attention to the means of recovery provided for them through Jesus Christ. This point will appear still more clear as we follow the Apostle in his farther prosecution of the subject, in the eighth chapter of this divine Epistle.

Man is naturally exposed to condemnation, and under the dominion of sin ; but St. Paul has shown, in this Epistle, that deliverance from both these evils is provided for us in the Gospel ; and that both deliverances must go together ; that the same grace of God, which offers to those that embrace the faith of Christ, a full and free pardon of their sins, is no less shown in calling them to holiness, in enabling them to live unto God, in rescuing them from those sinful courses which lead of necessity to death, and in giving them the victory in that conflict with the flesh in which man finds himself engaged. Having ar-

rived at this point in the exhibition of the Christian scheme of mercy, the Apostle sums up the result of what he has said in the following important declaration:—"There is therefore now,"

i. e. under the Gospel, "no condemnation to them who, in Christ Jesus, walk not after the flesh but after the Spirit;"—a declaration full at once of the deepest comfort and the most salutary caution. Pardon is offered to the Christian, justification from guilt, immunity from condemnation; but, though offered, and in some sense given, to every Christian, it is permanently secure only "to those in Christ Jesus," *i. e.* to those Christians "who walk not after the flesh, but after the Spirit."

There is therefore now no condemnation to them which [are] in Christ Jesus [who] walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. viii. 1—4.

The rest incur again the "condemnation" of the law, and forfeit the blessings of the Gospel. They refuse to go along with religion in the cultivation of holiness, and are consequently abandoned by her as regards the attainment of happiness. For observe the state in which Christianity places its true disciples. "The law of the spirit of life in Christ Jesus," says the Apostle, speaking *now* in the person of a sincere Christian, "has made me free from the law of sin and death." In other words, the directing and controlling influence of the Holy Spirit, which Christ has obtained for his followers, to fit them for life eternal, this living law emancipates the Christian from his natural state of bondage under the deadly

law of sin, which reigned in his members. We have before spoken of two laws, or principles of action : the moral law of God, and that corruption of nature which the Apostle styles the law of sin ; the former opposed by the latter, and thwarted by it in its original purpose of making man righteous, and so giving him life. A third law, a third *rule and source of moral action*, was therefore necessary ; and, accordingly, the “*law of the spirit of life in Christ Jesus*” was brought in, to prevent the moral law, which had been, as it were, disappointed, dishonoured, and defied, from giving man up to hopeless punishment. “For what the law could not do, in that it was weak through the flesh”—the righteousness which it could not produce upon earth, because of the sinfulness of man—God has mercifully provided for in another way. He sent his own Son upon earth to take upon him that very nature, which had proved so rebellious, and, in that nature to make a sacrifice for sin, and so to bear the condemnation which our iniquities deserved. Thus was a ground laid of full satisfaction to the offended law. For what did the law require ? Obedience, or death. And Christianity has provided both :—the *death* of Christ made ours by faith, and a sincere *obedience* placed within our power by the Holy Ghost ; that the claim of the law, all that it can demand of us, might be fulfilled in the case of those who walk no longer after the flesh, but after the Spirit. For though the obedience even of the best Christian is far, very far from perfect, and the law might therefore punish its defects, instead of rewarding its sincerity, still, if we serve God in spirit and in truth, we may point to the death of

Christ, and the law is satisfied ; we are no longer under condemnation, but accepted before God as righteous.

Here, then, is the whole Christian doctrine of justification. They to whom there is *no condemnation* will evidently be *justified*, and they *only*. But who are they ? Those Christians, those baptized believers in the Son of God, " who walk not after the flesh, but after the Spirit ;" living, not according to the law of sin in their members, but according to the law of the Spirit of life, given them by Jesus Christ. All besides these, notwithstanding their admission within the pale of the Redeemer's Church, and notwithstanding any assurance of their own to the contrary, founded in partial views of religion, must expect to incur again that condemnation, from which it was the object, and, for a time, the actual effect of the Gospel to deliver them. If our faith does not lead to holiness of life, it is vain to rest upon it for justification in the day of judgment ; it is worse than vain to insult our Redeemer by a dependence upon him with such a faith for acceptance in the sight of heaven. In one sense, indeed, every Christian has been reconciled to God through the death of Christ, in so far as he has been put in a *capacity* of salvation. In this sense we have been already justified ; admitted, at our baptism, as probationers for glory, but not yet instated into the possession of it. Our final acceptance before God, our final justification to eternal life, is as yet uncertain, and depends upon the use which we make of the gracious condition in which the Gospel has placed us. For in our natural state, that is, without Christianity, there would have been no hope for us. We should not even have been in a capacity

of salvation. In the struggle between our minds and the flesh, the latter would have been sure to prevail. But "now," under the Gospel, the nature of the contest has been altogether changed; and on our side we have not only our own minds to reason between right and wrong, and the revealed law of God to guide them, but the Holy Spirit also to infuse into our souls new life and vigour by "working in us both to will and to do that which is good." Yet a contest there still is,—a conflict between the flesh and the spirit; and in this conflict, either we may be victorious, or we may fail. Though *enabled*, we are not *compelled*, to live after the Spirit. Though capable

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed, can be. So then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. viii. 5—9.

now, if we will, of becoming superior to the flesh, yet, if we will, we may also become its slaves again, and thereby once more the prey of death. Beware, then, still of the danger to which you are exposed, of relapsing into this dreadful state. Remember that the "carnal mind," which is fostered by "walking after the flesh," is death; as being a state of enmity towards God, a state of rebellion against his law, and, therefore, of necessity, offensive in his sight, whether in an infidel, or in a Christian. In no case is there

any life or peace apart from that spiritual frame of mind, that willing attention to our immortal interests, which can result only from endeavouring, by Divine help, to lead a corresponding life. Rest not, then,

upon the privileges of Christianity, unless you thus realize its blessed purposes. "They that are in the flesh," whatever else they may be, "cannot please God. But ye," continues the Apostle, (addressing himself to Christians), "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. But if any one have not the Spirit of Christ, he is none of his ;" if by sin he have grieved the blessed Sanctifier to leave him to himself, he is a Christian only in name, and has no hope except in repentance, and in prayer to God that he would, for Christ's sake, pardon his contempt of the Gospel covenant, "give him again the comfort of his help, and establish him once more by his free Spirit."

Such is the state of the inconsistent and carnal minded Christian : he ceases, in fact, whilst he continues such, to belong to Christ to any saving purpose, or to have an interest in his heavenly promises. If not practically an apostate from the faith, he is a lost sheep, and may never be found again ; a prodigal son, who may no more return to his Father's house.

Let us now observe, in conclusion, the state and prospects of the sincere disciple, who has "not grieved the Holy Ghost," and "done despite to the Spirit of grace ;" but in whom Christ continues to dwell, by his Spirit assisting him to victory in his conflict against sin. His body, indeed, like that of the false disciple, must pay the penalty originally denounced against transgression. "It is dead," hastening fast

And if Christ be in you, the body is dead, because of sin ; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. viii. 10, 11.

to the grave, "because of sin:" but his "spirit" shall not share in this doom; it is ordained to life eternal because of righteousness. As having been tainted with Adam's sin, (and also with his own), his body shall die; as having been made righteous through Christ, his spirit shall live for ever. Nay, more; even his mortal frame, though destined to die once, shall afterwards be endued with a new life. The bodies which have been the temples of the Holy Ghost shall not be given over to utter decay. He, who raised up Christ from the dead, shall also quicken the bodies of his true disciples, and raise them to an immortal life.

If such be our prospects on either hand; if Christianity, whilst it preaches forgiveness of sin, warns us

Therefore, brethren, we are debtors, not to the flesh to live after the flesh: for if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. vi i. 12—17.

most forcibly of the danger of continuing in sin; if to live after the flesh, is still the certain path to destruction, and life eternal is not attainable, except by mortifying the practices of the body; surely we are bound by every motive of interest, as well as of duty, not to live to the flesh, but, as the adopted sons of God, to serve him gladly, by the help of his blessed Spirit, and to adorn our Christian calling by fruits worthy of it. It is by such fruits exhibited in our characters, that the Spirit of God unites with our own spirits in testifying that we are God's children. An internal

assurance of sincerity on our part, unaccompanied by the fruits of the Spirit, is not sufficient proof of our obedience to the Divine will. But when our own consciences bear witness to our sincerity and alacrity in God's service, and the Spirit of God sets his seal also, by inspiring us with a filial love of God, (ver. 15.) and enabling us to mortify the deeds of the body, (ver. 13.) then may we trust that we are, indeed, true children of God, and if children, then heirs ; heirs of that immortality and that glorious resurrection, which are promised in the Gospel ; yea, joint-heirs with Christ who is " Lord of all things."

LECTURE VII.

Rom. vii. 1. viii. 17.

NOTES.

(P. 130.) "*Know ye not?*" ver. 1.]—*ἢ ἀγνοεῖτε*. "Or, are you ignorant?" A *third* reply to the question proposed, chap. vi. ver. 1, addressed more especially to the Jews. See chap. vi. ver. 3, which commences the first, and ver. 16, which commences the second reply.

(P. 130.) *As long as he liveth*, ver. 1.]—Some would translate the original, "as long as it" (*i. e.* the law) "liveth." But the law never dies; and it is not of the death of the law that St. Paul speaks, but of the *death of the Christian to the law*. (ver. 4.)

(P. 131.) *The flesh*, ver. 5.]—Another expression for human nature in its corrupt, unregenerate state. The reason of its use seems to be, that the corruption of our nature consisted not in the introduction of any *new* ingredients into our constitution, but in the *derangement* of those of which it was already composed; so as to give the lower part (the flesh) an ascendancy over the higher (the mind). See ver. 15, &c. This punishment was peculiarly suited to the offence of our first parents. They *sinned*, by indulging the body at the expense of the soul; by listening to appetite rather than to reason: and they were *punished* by having such a state of ascendancy on the part of the flesh continued to them. It was their own choice, and they were, in judgment, left to it.

(P. 131.) *That being dead*, ver. 6.]—Rather, as in the margin, "being dead to that;" or still more accurately, perhaps,—"But now by our death [with Christ in baptism, (see chap. vi.

ver. 3. &c.)] *we have been freed from the law in which we were held* [before, when we were in the flesh.] The best editions read ἀποθανόντες, not ἀποθανόντος, which comes in very awkwardly, and is not in keeping with what the Apostle had said before, ver. 4, as explained by chap. vi. ver. 3—11.

(P. 133.) “Yet.”]—Ἀλλὰ, ver. 7.

(P. 133.) *Flatters us.*]—This seems to be the kind of deception spoken of, ver. 11.

(P. 134.) *I find then a law*, ver. 21.]—More literally, perhaps, “I find then, as touching the law,” (τὸν νόμον), &c.

(P. 134.) *Having even a complacency.*]—Συνήδομαι, ver. 22. as distinguished from σύμφημι, ver. 16, which signifies “assent.”

(P. 134.) *Knowledge, not help.*]—Enabling men “to know sin, not to flee from it.” St. Chrysost.

(P. 135.) “*This body of death*,” ver. 24.]—For the full force of the term “body,” see note on “the flesh,” ver. 5. Death involves both the spiritual death of sin, and the consequent mortality of the body. See chap. viii. 10.

(P. 135.) *What, then, is the conclusion?*]—Ἄρα οὖν, in ver. 26, marks the conclusion of the argument contained from ver. 2. to ver. 23. Whilst οὐδὲν ἄρα, in the next verse, (chap. viii.) points out that from the whole argument of chap. vii.

(P. 135.) *In the very same person.*]—Ἀὐτὸς ἐγώ.

(P. 137.) *In behalf of mankind at large, whilst still under the law.*]—Not for himself individually, but for himself as a human being (ἄνθρωπος, ver. 24.), i. e. in effect, for mankind. The passage might be rendered thus: “Oh! wretched that I, man, am!” wretched in being by my nature prone to the very thing that I condemn! Or thus: ταλαίπωρος ἐγὼ ἄνθρωπος poor human nature! That the Apostle is not speaking of himself individually, or as a Christian, either here or in ver. 14. is evident by referring to ver. 4—6. (“When we were in the flesh—now we are delivered”). Compare also viii. 1—9, where, as in other parts of Scripture, the being carnal (vii. 14.) is expressly opposed to the being Christian. In describing the disease, we must not depreciate the remedy by making it of no avail. Man, without Christ, is “carnal, sold under sin;” but if the sincere Christian (and such, surely, was St. Paul when he wrote this

Epistle) continues in that state, what becomes of the law of the Spirit of life, or of the redemption that is in Christ Jesus? "The old man and the new cannot dwell together," (Bishop Taylor); at least, they cannot both have the mastery at once.

(P. 139.) "*Now,*" i. e. *under the Gospel.*—As opposed to the condemnation under the law, spoken of before (chap. i. ii. iii., &c.; more recently in the last chap. ver. 5., &c.)

(P. 139.) *To them who, in Christ Jesus, walk.*—This is a closer translation than that of our version, in which the word "are," is unnecessarily inserted, and "who," or "which," as unnecessarily repeated, so as to give, if not a different meaning from the Greek words, at least, an ambiguous one. It is not, as the authorized version might lead us to suppose, *τοῖς ἐν Χ. Ι. τοῖς μὴ κατὰ*, &c. The latter *τοῖς* is not in the text. The passage may be read without a comma after *Ἰησοῦ*. To be in Christ is to be a member of his body, or Church; in one word, a Christian. The "walking after the Spirit" may not be true of all Christians (all in Christ Jesus); but it must be true of those who would escape condemnation. Compare the text here with 2 Cor. iii. 7. If it is thought better to retain the comma after *Ἰησοῦ*, the translation may be as follows: "there is no condemnation to those who are in Christ Jesus, on their walking (or provided they walk) not after the flesh, but after the Spirit." Observe the connexion between the two *principles* here spoken of, and the two *laws* noticed in the next verse, the *flesh* being the origin of the *law of sin* in ourselves, the *Spirit* of the *law of life* in Christ Jesus.

(P. 140.) *The claim of the law, all that it can demand.*—*δικαιώμα*, not *δικαιοσύνη*. See note on chap. v. 18. In speaking of obedience to the law as practicable to the Christian, it is not necessary to adopt the notion of a *remedial or mitigated law*, but only to blend the law with the Gospel, that so our faults and defects may be *atoned* for by Christ, our robes (which would otherwise be soiled and spotted) "*made white in the blood of the Lamb.*" The hypothesis of a mitigated law is derogatory to the Divine purity, and dangerous to man, who would, on such a principle, regard any obedience as sufficient in which he thought himself sincere, instead of aiming at perfection.

(P. 142.) "*Carnal mind.*"—*φρόνημα* is here understood to

signify "the frame or temper of mind," i. e. of the *animus*, not of the *mens*. The Greek word answering the latter is *νοῦς*. (P. 143.) *If any one.*—i. e. evidently any Christian, any one of those whom he was addressing, as explained in the exposition.

(P. 144.) *It is by such fruits exhibited in our characters.*—See Bishop *Bulst*'s Discourse (from ver. 16.) on "The Testimony of the Spirit of God in the faithful;" Bishop *Sherlock*'s Discourse on the same text and subject; and Bishop *Horsley*'s second Sermon on the "Seal of the Spirit," from *Ephes.* iv. 30.

LECTURE VIII.

CHRISTIAN CONSOLATION UNDER SUFFERING.

ROM. viii. 17—39.

It is so be that we suffer with him, that we may be also glorified together. ver. 17.

UNDER the Mosaic dispensation, piety and worldly prosperity went generally hand in hand. The Jews, God's ancient people, might form a tolerably correct estimate of his favour to them, as a religious community or Church, from his providential dealings with them in this life. Whilst they kept his commandments, it was well with them¹: the rain fell in its seasons; their corn, and wine, and oil, were abundant, their board was covered with plenty, their conquests were rapid and extensive, and no man was able to stand before them. But if they rebelled, every thing was reversed: the heaven was shut, so that there was no rain; neither did their land yield its fruit, and their enemies, who had fled from them like deer, a thousand before the face of one, returned upon them like lions, one chasing a thousand². When

91, Dent. xi. xviii.

² Deut. xxxii. 30. Isaiah xxx. 17.

such had been the marked course of Providence with the chosen people under the Jewish economy, it was natural for those Jews who became Christians (and of whom there were many in the primitive Church) to expect something similar under the Gospel dispensation. All men are more or less disposed to regard great calamities as signs of Divine displeasure; and the Jews, as we have seen, had peculiar grounds for entertaining such sentiments. Moreover, the influence which the Jewish Christian would reasonably possess with the convert from Paganism, the peculiar respect in which he would be held as one of the ancient "election" of God, was calculated to give weight and currency to his views. How great, then, would be the perplexity and dismay of Christians, on finding themselves, though distinguished by the title of God's elect, and represented to have herein taken place of the Jews, assailed on all sides with that reproach, contempt, and persecution, with which the Apostolic Church was so fiercely tried? Under such appalling circumstances, it required all the consolation which even an Apostle could suggest to support the minds of the new converts to Christianity, and to prevent them from making desperate shipwreck of their faith in the stormy sea on which they were embarked. Hence it is that the Apostolic Epistles abound so much in exhortations to patience, and in topics of consolation.

In the Epistle before us, after having shown that the way to obtain, and to continue in the favour of God, is to believe in Christ, and through the help of the Holy Spirit cordially to obey the Divine will, the Apostle proceeds, at considerable length, to re-

move the objections which might be raised, and which, in fact, were raised, against Christianity, from the persecutions to which Christians were exposed¹. He, accordingly, encourages the Roman converts, under

If so be that we suffer with him, that we may be also glorified together. ver. 17.

their sufferings, by instructing them, that such trials, so far from being incompatible with the enjoyment of the Divine favour, are a most important part of the Christian's preparation for glory; and that, notwithstanding any sufferings to which they may be called, or any opposition to which they may be exposed, Christians are the chosen people of God, objects of his love, occupying the rank which the Jews held of old, and secure against every thing, excepting their own apostasy.

I. In the first place, *the sufferings of Christians are not incompatible with their enjoyment of the Divine favour*. Patience has, in fact, always been a part of piety. Not through faith only, but "through faith and *patience*," have the saints, even in old time, inherited the promises. For though to the generality of the Jews, living under a less spiritual dispensation than we do, the rewards of this life were more certain, and were actually proposed to them, especially in their *national* capacity, to be expressly sought by obedience, it is remarkable that their best men, and particularly their prophets, were, for the most part, great sufferers; and as such they are pointed out emphatically in the New Testament as examples for our imitation². These men were distinguished objects of Divine favour; yet they were greatly afflicted.

¹ See 1 Pet. iv. 12.

² James v. 10

But we have still more forcible instances in the case of the Apostles, and of our Divine Lord. "For he himself went not up to joy, but first he suffered pain: he entered not into his glory, before he was crucified."

II. Not only, then, is affliction not incompatible with the enjoyment of the Divine favour, but, as already intimated, *a necessary preparation for future glory*. If, by serving God with conscious sincerity of heart, and exhibiting in our characters the fruits of his Holy Spirit, we show that we are his obedient children, then may we cherish the hope of one day obtaining a glorious inheritance through Christ, in the eternal kingdom of our heavenly Father; but not without patience, not without a readiness to share in the sufferings of Christ, if we would share also in his glory.

The very thought, that to the true Christian affliction is a preparation for *glory*, what a motive to patience does it not supply! For what are the sufferings of this life to the glory that shall be revealed hereafter? Are they not altogether unworthy, either in weight, number, or duration, of being brought into the comparison? St. Paul knew, by experience, what it was to suffer: he knew, by revelation, what glorious prospects were opened to him in the world to come. He "reckoned" them both up. He counted carefully the present cost, at which those future glories are to be pursued. And what was the conclu-

For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity (not willingly, but by reason of him who [hath] subjected the same.) ver. 18.—20.

sion? A hesitating, wavering resolution? A halting between two opinions? Or a slight inclination of the balance in favour of eternity? No: he seems raised, by the contrast, to a lofty hope, braced to an inflexible patience, and prepared to suffer any thing in this world for the sake of being glorified with Christ in heaven. Yea, he summons the creation itself to bear witness with him, that the present life is not the proper season for triumph, but for trial. He reminds us that, although the Jewish Church, being of a less spiritual character than the Christian, and endued with fainter revelations concerning the future, was permitted to look more to earthly sanctions, yet now, when life and immortality have been clearly manifested, we must learn to contemplate things in their true light, and not strike our roots into the earth, as if we were still in Paradise; but remember where we are, and how vain it is to think of stationing ourselves for ever, full of bliss, and free from trouble, in this miserable and fleeting state. For what is this world at the best? May not the creation itself be said to join with the Christian, in looking earnestly forward to that mysterious day, when God shall acknowledge his true children before an assembled universe; when, their probation being over, the natural evils of life shall be at an end, and that disorder removed, which sin has introduced into the works of God? When this world first rose out of chaos, it was declared by its Author to be very good. But it is now "subject to vanity," being, "not willingly," not in spontaneous conformity to its original tendencies, but by an unnatural violence, brought under a curse, because of the sin of its possessor, and abounding, in consequence,

with a sort of wayward mixture of good and evil, of joy and terror, of beauty and deformity, of life and death.

But this "subjection to vanity," is only for a "season." When the evils of "this present time" shall have answered their purpose of preparing the sons of God, through trial and affliction, for everlasting glory, then they shall be done away, and, possibly, even this

—in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. ver. 20, 21.

lower creation, which suffered with man in his fall, and shares in his bondage, shall partake also in his emancipation and recovery, passing, it may be, like gold that is purified, through the furnace of the last fire, into a glorious condition, fit to receive man to everlasting blessedness, as it received him first from the hands of his Creator in the days of his innocence, and continued to be after his fall the scene of his probation. If the spotless work of God was marred because of man corrupted by sin, is it not more probable that it shall be restored for man, redeemed through Christ? And that, even if *this* lower world should not be renewed again upon its dissolution, (we say not annihilation, but *dissolution*) by fire, still "the creation" at large will experience the blessed consummation here spoken of, in its glorious emancipation for ever from the thralldom of corruption?

Look not, then, to the world in its present state, for any thing like complete, much less for final, happiness. Remember, that, equally with ourselves, it is now under the bondage of corruption. Listen to the groans which nature has ever

For we know that the whole creation groaneth and travaileth in pain together until now. ver. 22.

uttered, and still continues to utter, on every side of you. Hear them in the howling tempest, and the terrific volcano, or proceeding, with a still more melancholy sound, from the dungeon of the captive, the hut of the oppressed, the bed of the sick man, or the desolate heart of the widow. By these, and similar intimations of misery, the whole creation, in this lower world, is *figuratively* represented by the Apostle to be sending forth one united groan, and looking forward, as in the pangs of travail, to the birth of some happier world to come; and even those new heavens and new earth which are promised, in which righteousness shall dwell, and sin and misery be unknown. What is figuratively true of inanimate nature, that it thus looks forward to a restitution of all things, is, to a certain degree, literally true of the race of man. Groaning under the burthen of evil, mankind have ever looked forward, as by a sacred instinct, to something better in a future being, and “travailed” with anxious expectation for the clear and authoritative announcement of such a state to come. In almost every nation of every age, some belief has been entertained of a life of future blessedness. Those who were most serious in the search after happiness were the most disposed to look for it in a better world than this, and longed earnestly for some farther light to guide their wandering thoughts on so momentous a point. At length the Gospel came to clear up the doubts of man; to instruct him with certainty respecting that better world, and, what is still more, to prepare him for it.

But the Gospel, with its glad tidings of eternal salvation, and its manifold gifts of grace, though it re-

lieves, does not silence altogether, the groans and sighs of this lower world. The supplies of God's Spirit, even when they were shed, as upon the primitive Church, in an extraordinary measure, did not give to Christians a complacency in their grievous trials. Divine assistance made them contented with what they had, and patient

And not only they, but ourselves also; which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. ver. 23.

under the severest persecutions, but it by no means made them satisfied with this world. On the contrary, the greater his proficiency in piety, and the more abundant his enjoyment even of the sacred "first-fruits of the Spirit" of God, the more ardently would the Christian long for the end of this being, and the arrival of that blessed day, when the righteous shall be fully and for ever adopted into the family of God in heaven, with their bodies redeemed from mortality, as well as their souls from sin. It was thus that the first disciples of Christ felt; it was thus that the apostles themselves "groaned in this tabernacle, being burthened;" it was thus that they longed and prayed for deliverance from this sinful and mortal body, "this body of death," that they might be present with the Lord¹. The more bright their views of futurity, the more deep was their sense of the comparative misery of the present being. The contrast being greater, would increase, in proportion, their eager desires of heavenly bliss, and give them a more painful intensity; especially when surrounded, as they were, with trials so numerous and so afflic-

¹ See 2 Cor. v. 2—6.

tive, as to make even an Apostle declare, that, if in this life only they had hope in Christ, the Christians were of all men the most miserable. How necessary, under such circumstances, was the support of Christian hope! For, at the best, the salvation of Christians

For we are saved by hope: but hope that is seen is not hope: for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. ver. 24, 25.

is in this life a state of hope only, not of enjoyment. When the Jew, or the Pagan, was converted to Christianity, and made his escape from sin and ruin, by taking asylum in the Church of Christ, he was so far "saved." As an

humble suppliant under sanctuary of the cross, he was protected from the wrath which his past offences had deserved, but the work of his eternal salvation was only begun, and the greater part of it remained to be accomplished. He was, therefore, justly said to be "saved by hope" only. He had still to wait for his final adoption, still to press forward in a course which requires much patience and self-denial, and in which, "if any man draw back, God will have no pleasure in him¹." The prize was both distant and uncertain. We do not actually enjoy, nor do we even "see," as yet, the blessings prepared in heaven for faithful Christians: and, therefore, however strongly we may be persuaded of them, yea, the more strongly we are convinced, both of their reality and their value, the more necessary will "patience" be to enable us to "wait for" them, and bear awhile with this corruptible world, in pursuit of that inheritance which is "incorruptible, undefiled, and fadeth not away."

¹ Heb. x. 38.

Nor does the Divine Spirit despise these longings of the sincere Christian for the rest and bliss of heaven, or forsake him when beset with trouble, and sighing for relief. On the contrary, he bears with our very infirmities, assisting our weakness to endure our appointed trials with Christian magnanimity. And as we are naturally impatient under suffering, often ignorantly praying for its removal when it is absolutely necessary to prepare us for glory, the Holy Spirit is pleased to put better desires into our hearts, to infuse into them ardent longings for what is really good for us, to give us a deep sense of the comparative vanity of this world and its incapacity, at the best, to make us happy. And thus through the holy desires and feelings which he inspires, the Spirit of God both supports us under trouble, and intercedes, as it were, for us in a manner far more powerful than by any prayers which human language can express, or by any groans which human lips can utter. And God, who not only hears our words, but searches our hearts, looking more to what we feel than to what we say, knows these inward aspirations after heaven and holiness, which his own Spirit has originated, to be in conformity to his will, and accepts them as his intercession for his saints.

Such were the considerations by which the Apostle consoled and supported his fellow-Christians at Rome, under the taunts from without, and misgivings from within, to which they were exposed, on account of

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. ver. 26, 27.

their afflictions. He reminds them that they were the disciples of a suffering Lord; and that as *his* sufferings led to glory, so might *theirs*; that between the two, the sufferings and the glory, there was no comparison; the former, however grievous to sense, being infinitely light, when placed in the balance of faith, and serving only to increase the weight, that exceeding weight of eternal glory, which rested in the other scale. He farther instructs them, that the very character of the world which we inhabit, its wayward mixture of evil with all its blessings, teaches us to look here for trouble, and to look farther for happiness: that, therefore, the most favoured Christians, even Apostles, and those who shared with them "the first-fruits of the Spirit," looked not for their reward in this life, but kept their eyes fixed on the resurrection to life eternal, regarding their present being as, in the comparison, a burthensome probation, and longing for its close with desires which language could not express, which God only could appreciate, and which he would accept.

No longer, then, let the enlightened Christian join with the less favoured Jew, or still more ignorant

And we know that all things work together for good to them that love God. ver. 28.

Pagan, in expecting to be happy only through means of worldly prosperity; but let him know, that all things, however untoward apparently, and however grievous at the time, are capable (sin and folly ever excepted) of working together for the good of those "who love God." This is, in fact, the point to which we should look; to the dispositions of our heart, and not to the events of our lives. If we are "led by the Spirit of God" to love

him in return for his exceeding great love towards us, to look up to him with reverence and gratitude, and filial confidence in his mercy, to keep his commands with cordial affection, then are we his children; and though we suffer, we are still his children, and may rest assured, that whilst we continue to love God, our greatest sufferings shall only conduce the more to our good, and increase the brightness of our future crown.

III. The Jews are called in Scripture the "elect" of God. They were "chosen" by the Most High, from among the nations of the earth, to be the depositaries of the truth under the introductory dispensation of the law, until the time
 should come for the admission of —to them who are the called, according to his purpose. ver. 28.
 all nations into the Church of God.

This privilege of national election the Jews sadly misinterpreted, understanding it to imply an infeasible right on their part to eternal life, and an exclusion of all but Jews, or proselytes to the Jewish religion, from any participation in the Divine favour. It required an express miracle to convince even St. Peter, that the Gentiles were capable of being acceptable to God, or of becoming, in other words, objects of his *selection*. The very allusion to such¹ a possibility endangered the life of St. Paul more than once. You may, accordingly, observe, that the admission of the Gentiles among the "elect" of God is called by the same Apostle "a great mystery," a part of the Divine economy which had been hidden in ancient times, and was not revealed till then. Hence,

¹ See Acts xxii. 22. and xiii. 46, &c.

in the first planting of the Christian Church, this question of the Jews' exclusive and irreversible election, as they deemed it, to be the people of God, was practically one of the first importance. For if the Jews were right, it was vain to preach salvation to the Gentile, vain for him to hope for it; it was idle to threaten the Jew with the forfeiture of the Divine favour, idle for him to dread it. St. Paul, therefore, proceeds to guard his readers against such dangerous opinions, full on the one hand of wicked presumption, and on the other of groundless despair.

Under the law, the Jews were the distinguished, and almost only members of the Church of God: but under the Gospel, the invitation to the marriage supper of the King's Son has been sent far and wide; and that with the evident sanction of God, who accompanied the preaching of Christianity to the Gentiles, as well as to the Jews, "with signs and wonders, and divers miracles and gifts of the Holy Ghost;" from which it appears, that the calling of the Gentiles, however unwelcome to the Jew, and at variance with his prejudices, was clearly "according to the purpose of God," "who will have all men to be saved, and to come unto the knowledge of the truth."

True it is, that, although universal in its nature, all mankind have not yet received the Gospel. There are many, yea, the far greater proportion of the human race, who, even to this day, have not heard the glad tidings of salvation, nor seen upon their mountains the approaching feet of its heralds. Why this distinction is made between one nation and another we cannot tell. "Such knowledge is," probably, "too high" for us. At all events, God is not answer-

able to man for the dispensations of his providence, however he may condescend, in those things which inevitably fix our final happiness, to deal with us by *manifest* rules of equity, and to appeal to our own judgment in vindication of his proceedings. But in his *providential* dealings it is otherwise, even in those which relate to our *religious* privileges and advantages. Amongst Christians themselves, there are vast differences in these respects. Some are carefully trained from their very infancy to habits of piety and virtue, and well instructed in the nature of that religion into which they have been baptized. Others are brought up, no less habitually, in vice and irreligion, in folly and ignorance : and between these extremes the gradations are infinite. No two Christians are circumstanced precisely alike, or even equally, in regard to their means of improvement in religious knowledge and virtuous habits. What, then, shall we say ? Shall we charge the Most High with injustice, until we see all his creatures placed precisely on an equal footing ? Or shall we be dissatisfied until we can fathom the depth of this mystery, and clearly explain to ourselves and our fellow-worms the infinite plans of the Almighty ? The case is somewhat similar in regard to the distinction between Christians, and those who are not made acquainted at all with the Gospel. Why the one should enjoy so immense an advantage of which the others are deprived, we cannot presume to say : we can only refer the distinction to the " purpose " of the Supreme Being, who, doubtless, is not guided, in any of his measures, by an arbitrary caprice, or a mere ostentation of power, but orders them all in infinite wisdom and justice, in

goodness and mercy. "It is the Lord; let him do what seemeth him good." That which appears good to him cannot in reality be otherwise, however shortsighted man may misconceive and misrepresent it. "Shall not the Judge of the whole earth do right?" Hath he not solemnly declared himself to be quite impartial in his dealings with mankind, and not to be (what would disgrace a human judge) a "respector of persons?" And doth he not assure us, that he will finally deal with every man according to what he hath, not according to what he hath not, requiring an account of those talents, and of those talents only, which are entrusted to our care?

On these principles, the mind of an humble and pious Christian may rest fully satisfied as to those important distinctions which Divine Providence has made in *this* world, even in calling some to the knowledge of Christ, whilst from that knowledge others are inevitably debarred. He will think it enough to

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. ver. 29, 30.

say with St. Paul, that whomsoever God in his foreknowledge thought right, whether Jew or Gentile, them did he, in his all-wise and gracious purpose, predestinate, or "mark out beforehand," for admission to those blessed privileges of the Gospel, through the enjoyment of which they might become conformed, emblematically in their baptism, actually in their lives, "to the example of Christ, and be made like unto him," so as to be (inestimable prerogative!) brethren of the Son of God, and heirs with him of eternal glory.

Such is the merciful "purpose" of the Most High in admitting us into the Church of the Redeemer; a purpose not to be accomplished, it may be, without much suffering; but if we only exert ourselves to fulfil the intention of our calling by cultivating a love of God, and "following the example of our Saviour Christ," agreeably to the obligations and privileges of our baptism¹, then may we rest assured that all other things shall work together for our good in that future life, for which we have been solemnly invited to be candidates.

That we may not complain of being unable to comply with this gracious design of God, he has declared himself ready to pardon those whom he calls, on the mild terms of the Gospel, and to sanctify us by his Holy Spirit, that thus, being made righteous, we may be fit for glory. What the Almighty will do with those whom he has not invited to be conformed to the likeness of his Son, it is not for us to say, nor is it, *practically*, of any importance that we should know. For, practically, the answer to such enquiries is this, that we should show our sympathy towards those who are in darkness, not by curious speculations respecting their future destiny, but by reasonable endeavours to improve their present condition, and to make them partakers of that blessed knowledge of saving truth, which we ourselves enjoy. The future destiny of the *uncalled* may safely be left in his hands, who "shall judge the world in righteousness, and minister judgment to the people in uprightness," "all whose ways are judgment," and "whose tender

¹ See Lect. VI.

mercies," moreover, "are over all his works." Respecting ourselves and others who have been actually called to the knowledge of Christ, the case is widely different. To such the way of salvation is clearly traced in Scripture, as in a map, before us, and marked out beforehand by the decree of the Almighty; God having predetermined that we whom he hath "called" should have the means afforded us of being "conformed to the image of his Son," and that through such conformity alone we should attain to glory. To those Christians, then, who love God as Christ did, who show something of a similar spirit in doing the Divine will, and are content to suffer with him in this world, we know assuredly that all things will work together for good, and conduce to the accomplishment of the gracious purpose of God in their Christian calling, even the attainment of everlasting blessedness.

How admirably calculated were these assurances, from the pen of an Apostle, to support the minds of

What shall we say, then, to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from

all true Christians at Rome under the trials which either beset or threatened them! To know that, notwithstanding the contempt of the Jew, and the persecution of the Pagan, and all the sufferings which might accompany them, the way of Christian righteousness was, by God's decree, the certain path to future glory; and that to those who were truly in this way, and should faithfully continue in it, all things should work event-

ually for good, was indeed a solid ground for consolation. And well might the Apostle exclaim, with holy animation, if God be for those Christians that love him, who is there against them that they need fear? Or will God himself desert them? He, who gave his own Son to die for their sins, will he not, with him, freely give them every thing else that is good for them, and make all things conduce to their happiness, so long as they continue to love him? And if any one, whether Jew or Greek, should calumniate or reproach such chosen servants of God, as the sincere followers of Christ are, what could these judgments avail when God himself was pleased to regard them as righteous? With an all-wise, all-just, and almighty Vindicator, what accusers need we shrink from? True it is, we have deserved, by our transgressions, a sentence of death. But if Christ has died in our stead, who shall now condemn us? Still more; when he has risen, in triumphant attestation of the validity of that mysterious sacrifice, and is also seated at the right hand of the majesty on high, and there, moreover, continually intercedes with God on our behalf? One who has done so much to evince his love, and who is so powerful to assist us, should not be distrusted under the darkest trials. No: men may forsake their friends in the hour of adversity, and allow many other circumstances to prove a sepa-

the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. ver. 31—39.

ration between them—they may desert those whom the world despises or persecutes ; they may be weary of helping their friends through long and accumulated misfortunes ; or they may be altogether unable to give them assistance and protection, when “ tribulation, or distress, or persecution, or nakedness, or peril, or the sword,” shall assail them : but it is not so with Christ who died for us ; with him who ever liveth to make intercession for us, and to carry on our salvation to its full accomplishment. His love is not faint, changeable, nor capricious, nor yet unable to assist us in our need ; but firmly willing, and richly able, to make us more than conquerors in all our trials. There is nothing, in short, so powerful as the love of God, extended to us through Christ Jesus our Lord ; no created thing nor being, how formidable soever, which can separate us from it, or thwart its gracious purposes ; “ neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature :” nothing, my brethren, but *our own sins*. These the Apostle does not enumerate amongst the unavailable hindrances to our salvation. He speaks only of created things, not of man’s own wicked works. Sin may, and sin inevitably will, separate the disciples of Christ from their Master’s love, and defeat the end of their Christian calling. They for whom the consolations of the Apostle were intended are those Christians “ that love God.” It is to such expressly that St. Paul is speaking as the persons to whom nothing shall be eventually prejudicial.

Let no one, then, presume to appropriate to himself the *comforts* of Christianity, unless he is striving,

under God's grace, to act up to its *purposes*; or expect to abide in the loving-kindness of God, if he, in return, does not love God; or think to be reckoned amongst the *brethren* of Christ the first-born, if he is not practically "*conformed to his image*;" or boast of his Christian *calling*, if it be not followed by a *righteous life*; for it is then only that it leads to *glory*. Nothing can exceed either the hopes, or the consolations under trouble, which Christianity gives to those who honestly and earnestly embrace it. But let us not dare to touch either the one or the other with profane or careless hands. It is no light thing which the Gospel expects from us, in return for the rich supplies of Divine mercy and favour of which it is the channel, and in pursuit of the glorious destiny of which it is the warrant. The life to which we are called here is, more or less to every Christian, a life of self-denial and of suffering; we have to mortify sin, and to endure affliction; we carry about us corruptions without number, which we must subdue, and there is before us "much tribulation," through which we must pass, before we can enter God's kingdom in heaven. A sacred communion with the Spirit of Christ, a life of holiness, a spiritual course of conduct and bent of mind, a love of God, a steady patience under trials, a lively hope of future glory, a resemblance, in short, to the character of our divine exemplar, the Son of God;—these are the characteristics which St. Paul enumerates as distinguishing the persons to whom there is now, through the Gospel, no condemnation, but a triumphant adoption, when life and its trials are over, to be for ever children of God, and joint-heirs with Christ in his glory.

Oh ! may we seek earnestly these invaluable blessings, and never forget that the way in which they are to be sought is already marked out by God's infallible decree, and cannot be altered. In vain shall we try to establish, in opposition to God, a way of our own : we must conform to his purpose here, if we would attain its full accomplishment hereafter. We are already *called*, but we are not yet *glorified*; and whether we ever shall be, must depend upon our being first *justified*, or accounted righteous before God, among those who are pardoned through the blood of Christ, made like to him in suffering as well as in holiness, and accepted through his prevailing mediation.

LECTURE VIII.

Rom. viii. 17—39.

NOTES.

(P. 152.) *Patience a part of piety.*]—"The best of God's servants were followers of Jesus in the covenant of sufferings. As the Gospel was founded in sufferings, we shall also see it grow in persecutions: and as Christ's blood did cement the corner-stones and the first foundations, so the blood and sweat, the groans and sighings, the afflictions and mortifications, of saints and martyrs, did make the superstructure, and must at last finish the building." Bishop Taylor's Sermon on 1 Pet. iv. 17, 18.

(P. 153.) "*The present time,*" ver. 18.]—*Καὶρὸς*, season. For such only is this life.

(P. 154.) *He summons the creation itself.*]—*ἡ κτίσις* is more accurately translated by "creation," than by "creature," at least, in modern English: for, perhaps, formerly the word "creature" meant not only any part or individual member, but the whole of *created nature*; as *τις κτίσις*, in ver. 39, means "any creature" (or "created nature"), but *ἡ κτίσις*, (ver. 19, &c.) "created nature" generally; *πᾶσα ἡ κτ.* (ver. 22.) the whole of "created nature," (or at least, the whole with which we are immediately concerned) or "the creation." It is thus St. Chrysostom explains the passage: "To give greater emphasis to what he says, the Apostle *personifies* even the whole world; using a figure common with the prophets; as when they introduce the 'rivers clapping their hands,' or 'the hills leaping for joy,' or 'the mountains skipping like rams;' not that we should suppose them to be animate, or invest them with reasoning powers, but

that we may perceive the exceeding excellence of those blessings which reach even to senseless and inanimate nature. So also Archbishop Leighton: "It is sin that burdens the whole creation, and presseth groans out of the very frame of the world." See Commentary on 1 *Pet.* i. 4. The "earnest expectation" spoken of, ver. 19, has reference to the last day; for then it is (see ver. 23, &c.) that the sons of God will be manifested; the deliverance being future, (ver. 21.) and not to take place here, where the most favoured "sons of God, even the Apostles, groaned being burthened." There is an emphasis in the words *καὶ αὐτὴ ἡ κτίσις*, ver. 21. "even the very creation,"—"nature herself," not man alone.

Though I consider the above interpretation of the word "creature" to be the correct one, not that which applies it to the Gentile world, still as so many valuable commentators have thought otherwise, the latter view has also been introduced into the exposition, not, strictly speaking, as an interpretation, but as an *accommodation* of the passage.

(P. 155.) "*Wayward* mixture of good and evil.]—*Μαραώρης*, ver. 20.

(P. 155.) "*Because the creature itself*," ver. 21.]—*Ὅτι, that.*—"Declarat quid sit spes v. præcedentis." Pool's Synopsis.

(P. 155.) "*Until now*," ver. 22.]—Not that the groans of creation (the evils and miseries of the world) are at an end; for the object of expectation is not yet accomplished. The meaning seems to be, that "nature has all along been groaning *heretofore*," thus furnishing up to the time when life and immortality were clearly brought to light, an intimation that we should look farther than this world for happiness, and that Jews, and even heathens, might thus have learnt not to attach so much importance to worldly prosperity. It may also be intimated, that, though the evils of nature were not removed by the Gospel, they were greatly alleviated, and, indeed, more than counterbalanced, by the bright prospects opened to us through Christ.

(P. 156.) *One united groan.*]—*Συστενάζει*, ver. 22. "*Simul gemiscit*," not "*congemiscit*," the Apostle not yet having spoken of the groans of the Christian. The groans of which St. Paul speaks in this passage are not for the coming of the

Gospel, but for the coming of glory, (ver. 23, &c.) or "the restitution of *all* things;" for which St. Paul, in passing, derives an argument from the *physical* evils with which the world at present abounds.

(P. 158.) "*Are saved by hope*," ver. 24.]—Ἐσώθημεν, were, or have been, saved: unless it signifies what is *customary*, and not merely what had taken place in the case of St. Paul, and his contemporary fellow-Christians. See note on ver. 29, 30.

(P. 159.) "*Because he maketh intercession*," ver. 27.]—"Ὅτι, *that he maketh*," &c. It assigns not the reason of God's knowledge, (which is assigned before,) but the thing known, as in the exposition. For the force of ἐντυγχάνει ὑπὲρ, rightly translated, "*maketh intercession for*," see ver. 34.

(P. 161.) "*Called according to his purpose*," ver. 28.]—"His" is not in the original: its insertion gives a new emphasis to the sentence. It should rather be "*according to a purpose*," or *set design*, of bringing them with Christ to glory; which is given as a reason why they should not be cast down by persecution.

(P. 164.) "*Whom he did foreknow*," ver. 29.]—Ἐγνων means "*statui*," "*consului*:" hence προέγνων may, perhaps, be best translated, as in the exposition, as a verb intransitive, προωρίζειν being implied.

(P. 164.) *Mark out beforehand*.]—Προώρισε.

(P. 164.) *Whom he called*, &c. ver. 29, 30.]—The aorist as here used (ἐκάλεσε, ἐδικαίωσε, ἐδόξασε; as also προέγνων, προωρίσει,) "*has the signification of an action frequently repeated, 'to be wont,' for which the present might also be used.*" See Greek Grammar of Matthiæ, translated by Blomfield, section 503, 506. It would have been more accurately translated by the use in English of the present tense, as follows: "*Whom he foreknows (or thinks right beforehand), them he also previously marks out; and whom he previously marks out, them he also calls; and whom he calls, them he also justifies; and whom he justifies, them he also glorifies;*" not "*glorified;*" for glorification is clearly future. We must not, then, conclude from this text, that "*justification*" is already past; but view the passage as describing generally God's procedure in man's salvation. See εὐδόκησα. Matt. iii. 17. ἐκάθισαν. Matt. xxiii. 2. (aorist præsentis, ut alibi sæpe. Beza in Pool's Synopsis); and a similar

use of the perfect tense in the words ἀνθίστηκεν, ἀνθίστηκότες. Rom. xiii. 2. There is a corresponding idiom in the Latin language, as noticed by Lord Monboddo, in his "Analysis of Language." See *Horat. Carm.* iii. 23.

Immunis aram si tetigit manus,
Non sumptuosa blandior hostia
Mollivit aversos penates
Farre pio, et saliente mica.

"*Mollivit*," i. e. mollire solet.—*Zeumius*.—Similar is the use of *tetigit*.

(P. 166.) *Christian calling*.]—"All that hear the voice of Christ's first call, all that profess themselves his disciples, all that take his signature, they and their children are the Church, an Ἐκκλησία called out from the rest of the world, the 'elect,' and the 'chosen of God.'" *Bishop Taylor's Sermon on Tit.* ii. 7, 8. See 1 Cor. 26, 27. where both the calling and the election refer to what we "*see*" in this world, i. e. the enjoyment of Christian privileges.

(P. 167.) *As it is written*, &c. ver. 36.]—This is introduced, apparently, to show that persecution was no new thing to the Church, but what faithful men had experienced in old times.

LECTURE IX.

REJECTION OF THE JEWS AND CALLING OF THE GENTILES.

ROM. ix. x.

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. ix. 30, 31.

THE religion of Christ is *Catholic*. In other words, its blessings are *universal*, designed for *all* mankind, without distinction of race or rank. This great truth St. Paul has laid down in the very commencement of his Epistle, stating most unequivocally the admission of the Gentile within the Christian pale. "The Gospel," he declares, "is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." The doctrine, gracious and equitable as it appears to us, was highly unpalatable to the Jews; especially when combined with its necessary

consequence, the exclusion of the unbelieving Israelite from the Church of God. In the present day, we do not easily enter into this view of the question. The sentiments of the Jews appear so unreasonable, that we almost disbelieve, or at least forget, that such were their opinions ; and the consequence is, a serious misapprehension of many parts of the sacred writings, which require this key to unlock their meaning. For the fact is, that the sentiments to which we allude, the conceit which the Jews entertained of their own right, their exclusive and unalienable right, to be God's people, prevailed to an astonishing degree. "Salvation is of the Jews,"—was a maxim which, in a certain sense, our Lord himself maintained, and which the Jews themselves stretched to its utmost rigour. "We be Abraham's seed,"—was a sufficient answer, they thought, to every warning. Even the chief apostles of our Lord required an express revelation to undeceive them on this point, when they commenced the preaching of the Gospel ; and in their subsequent labours the surest signal for persecution from their countrymen was to intimate that salvation was now to be preached to the Gentiles also.

These opinions, which the Jews entertained, that the Gentiles were ineligible to be the people of God, and that the Israelites, as Abraham's descendants, could not be excluded from the Divine favour, were altogether opposed to the doctrines of the Gospel, and formed a great obstacle to its reception and success. It therefore well became the Apostle of the Gentiles to show that such views were mere prejudices, and had, in reality, no scriptural foundation. It is to this

question, this mystery¹, as it is sometimes called, *the exclusion, for a time, of the great body of the Jews from the Church of God, and the admission of the Gentiles in their stead*, that St. Paul addresses himself in the ninth chapter of this celebrated Epistle.

He approaches the subject with evident reluctance. The clouds which hung over his country troubled him with great grief and unceasing sorrow. In a spirit of affectionate patriotism, he is ready to become himself, if it were possible, a devoted victim for the sake of his brethren, his kinsmen after the flesh. He could not bear to think that all their distinguished privileges were to terminate in their rejection; that their descent from Jacob, the heir of the blessing, their express adoption² to be a holy and special people unto the Lord, the cloud of glory³, which rested on their sacred ark, "the tables of the covenant" which it contained, their divine code of laws, the solemn services of their magnificent temple, the gracious promises made to their ancestors, and from time to time renewed to themselves, their relationship to the holy patriarchs, and, still more than all, their connexion with that chosen stock of which Christ himself became incarnate, who is "God over

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen. ix. 1—5.

¹ See particularly Eph. i. 9.

² Deut. vii. 6.

³ 1 Sam. iv. 21, 22. Heb. ix. 5. Lev. xvi. 3.

all¹” nations, (to be “blessed for ever” for his infinite condescension in thus redeeming a lost world :)—that these mighty distinctions were to close in apostasy, and that from so glorious a height his country was to fall, even for a time, into an abyss of spiritual destitution and of worldly wretchedness, was a prospect from which the feeling heart of the Apostle seems to have shrunk with peculiar pain. But the consideration of the subject was indispensable, in order both to encourage the Gentile to embrace the Gospel, and to warn the Jew of the danger which he incurred by neglecting it.

The Jews then, those at least who rejected the Gospel, (and unhappily they were the great majority,) were themselves, on that ground, to be rejected by God. And this rejection the Apostle declares, and subsequently proves, not to be incompatible with the Divine promises (which could not fail,) or with those relations, under which the Divine Being had revealed himself to them.

In the first place, the Lord had been pleased to choose Jacob to be the depositary of the promised blessing, and to style himself expressly “the God of Israel.” On this ground the Israelites stood as they thought secure. If he was their *God*, they were his *people*; and vain, therefore, did they deem all Christian warnings to the contrary. But the Apostle replies, to enjoy the blessings of the patriarch, there should be a resemblance to his character. It is not every descendant of Jacob that is

Not as though the word of God hath taken none effect. ix. 6.

For they are not all Israel, which are of Israel. ix. 6.

¹ See iii. 29. and x. 12, 13.

a true son of Israel, or, as our Lord speaks, "an Israelite indeed." Many, by their principles, belie their descent. He is an Israelite "who is one inwardly; whose circumcision is that of the heart, in the spirit, and not in the letter." When the descendants of Jacob "walk according to this rule," then alone are they, to any effectual purpose, "the *Israel* of God¹."

Still more vain was it for the Jews to flatter themselves in their unbelief by contending, "We be *Abraham's* seed." For we may observe that the promise, made to Abraham and his seed, was actually confined to one only of his sons, and not, as in the case of Jacob, extended to the whole number. Ishmael was excluded, and so also were the sons of Keturah. The child of promise alone inherited the blessing. Since, then, natural descent from Abraham did not avail to make all his own sons partakers of the promise, much less could it be expected to avail for all his distant posterity. As Ishmael and the sons of Keturah were rejected, so might other descendants of Abraham in other generations be cast off, and the promise be confined by the express declaration of God, as in the case of Isaac, to a part only of the patriarch's progeny. And if we be asked, "Who then are the true children of Abraham, the real heirs of the promised blessing, fit members of the

Neither, because they are the seed of Abraham, are they all children; but, "In Isaac shall thy seed be called:" that is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. And this is the word of promise, "At this time will I come, and Sarah shall have a son." ix. 7—9.

¹ Gal. vi. 16.

household of faith?" our answer is, either in the words of our Redeemer; "If ye are Abraham's children, ye will do the works of Abraham;" or in those of his Apostle, "Abraham is the father of all them that believe, and walk in the steps of his faith, whether they be circumcised or uncircumcised," Jew or Gentile. Even those, who are not his natural descendants, may thus become spiritually his children; whilst many, sprung from him according to the flesh, will cease, in a religious sense, to be acknowledged as his progeny.

In the next generation, we may observe a still more striking proof, that religious privileges did not descend, as property, by natural entail or right of birth,

And not only this; but when Rebecca also had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,) it was said unto her, "The elder shall serve the younger." As it is written, Jacob have I loved, but Esau have I loved less. ix. 10—13.

but solely and simply according to the will and wisdom of the Most High. Esau and Jacob were children of one father and of one birth; sons alike of the patriarch Isaac and his only wife Rebecca. If natural inheritance had constituted a claim to the promised blessing, that claim would have belonged equally to both, or rather it would have rested on the head of Esau. But one only of the twin-brothers is selected to be the patriarch stock

of the Church of God, and that the younger; as if to teach us, most emphatically, that the privileges which we enjoy in being called into that Church were neither devised by our own wisdom, nor purchased by our own merit, nor grounded on any previous title¹

¹ Tit. iii. 3—7.

that we had to them, but bestowed upon us freely through the unmerited favour of God. Accordingly, we may observe, that the selection of the descendants of Jacob to be his people, in preference to those of Esau, was made by the Almighty before Esau and Jacob were born, and therefore they could not have established any claim of personal merit to this distinction. For during the time of her travail, "the Lord said unto Rebecca, Two *nations* are in thy womb, and two *manner of people* shall be separated from thy bowels, and the one *people* shall be stronger than the other *people*; and the elder shall serve the younger." This instance is of great importance, not only in the light already adverted to, but also as showing of *what kind of election* it is that the Apostle speaks;—not the infallible election of Jacob individually to life eternal, and the infallible rejection of Esau. On this awful question (*a question reserved for the day of judgment*) not a syllable is uttered throughout the whole chapter. It is of the dispensations of Providence *in this world* that St. Paul is speaking; of the selection of Jacob rather than Esau to be *the progenitor of a peculiar people*; of the preference, in short, of the *Israelites* to the *Edomites*; *a national and temporal* election, not an individual and eternal one. For, observe the language of the original prophecy, which is briefly referred to by the Apostle, and which has just been given at large from the Book of Genesis. It is of two *nations* that it speaks; two *manner of people*; of which people the elder, descended from Esau, shall serve the younger, descended from Jacob. Even "as it is written, also in the prophet Malachi: Jacob have I loved, but

Esau have I hated ;” or, as the passage might be rendered, “ Jacob have I loved, but Esau have I *loved less*.” The word *hate* has evidently this meaning in Scripture ; as, for instance, in the following passage in St. Luke. “ If any man come to me and *hate* not his father and mother — he cannot be my disciple :” where to *hate* clearly means that we should *love* even our nearest relatives *less* than our Saviour : as it is explained in the corresponding passage in St. Matthew’s Gospel : “ he that loveth father or mother *more* than me is not worthy of me.” Esau, then, was “ loved less” than Jacob ; and consequently, though he too received a blessing for his posterity, it was far inferior to that of his brother, and accompanied with a prophecy of subjection. But this love and this hatred referred, as we have seen, not so much to the individuals, as to their *descendants* ; and again to God’s *providential dealings* with them on earth, not to his disposal of them in the world to come. To be thoroughly convinced of this, it is only necessary to refer at large to the prophecies to which St. Paul alludes, as they stand in the Old Testament. We shall there see that the “ hatred” shown to Esau was not (as some have said !) in condemning his soul to inevitable ruin, but in reducing his posterity under the sword of Israel, in depopulating the country of the Edomites, “ laying the mountains of Esau and his heritage waste for the dragons of the wilderness¹.” As to the final doom either of Esau or of his posterity, Scripture is silent. True it is that Esau acted as a “ profane person,” in despising the promised blessing ;

¹ Mal. i. 3.

true also, that he showed at one time a malicious spirit of revenge towards his brother. But, in the latter point, he became afterwards an altered man, and he may also have repented of the former sin. Undoubtedly Esau was excluded from express covenant with God, and from those clear hopes of mercy which belong to the Church of God. But we dare not exclude him, or his descendants at large, from the *uncovenanted* mercies of the Most High, any more than we can presume to pronounce the whole heathen world outcasts, irrecoverably and for ever, from the favour of their Maker. These are secret things which belong to God. Doubtless he whose tender mercy is over all his works will judge every people with equity, and minister true judgment to all the nations, according to the different circumstances under which it has seemed good to his inscrutable Providence to place them. But this, as I have already intimated, is not the question now before us.

The object proposed by the Apostle is to convince the Jews of their great and serious mistake in supposing that they could dictate ¹, as it were, a plan of providence to the Most High, or that they had such a claim upon his blessings as could not be set aside, and that therefore the people of God they were, and they only, and such they must ever continue. These dangerous notions St. Paul has endeavoured to remove by showing, as we have already seen, that a person might be a descendant of Jacob without being a true Israelite; that the promise to Abraham, on which the Jews rested, did not of necessity affect all his children;

¹ Chap. xi. 30.

that all but one, even of his own sons, were set aside; that of his grandsons, the twin-children of the chosen Isaac, one only was selected, not because he could claim it as a matter of right, but solely because such was the Divine pleasure. Thus, by a mysterious Providence, whilst Ishmael, the brother of Isaac, and even Esau, his son, were heads respectively of distinct nations, the *twelve* sons of Jacob became the patriarchs of one common race, to be distinguished from the rest of mankind by those peculiar privileges to which the Apostle had already adverted, in the opening of this chapter, as belonging to his country.

But the Israelites were the people of God only during his pleasure, and could not, with any reason, complain of "injustice," if the Almighty should think fit to cast them off, and raise up children unto Abraham, from one only of the numerous posterity of Israel, nay from the very "stones" beneath their feet. It

What shall we say then? Is there unrighteousness with God? God forbid! For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. ix. 14—16.

may indeed be seen, by a reference to the history of the Israelites, that such a general rejection was nearly carried into effect more than once in the wilderness, "had not Moses stood in the breach to turn away the wrath of God, lest he should destroy them." It was on one such occasion, just after the idolatry of the molten calf,

when the Almighty, at the intercession of Moses, vouchsafed still to consider Israel as his people, that the declaration was made to which St. Paul has referred: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have com-

passion¹." The obvious purpose of this declaration was to instruct Moses, that, although the Israelites had for their idolatry deserved to be cast off, God would still have mercy upon them to go with them, and to keep them an especial people, separated from all the people that are on the face of the earth; not because they deserved it, or even wished it, (for they had just fallen away from God into gross idolatry;) much less because they could *claim* a continuance of the Divine favour, but solely because such was the pleasure of the Divine goodness. The mercy, though connected with religious privileges, was not of necessity more than a temporal one; and such only, it is to be feared, did it prove to many of those to whom it was extended. Though they had all been "baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: (for they drank of that spiritual rock that followed them; and that rock was Christ:)" though they experienced these great mercies, "yet with the greater part of them God was not well pleased; for they were overthrown in the wilderness²."

From these circumstances in their own history, the Jews might observe, that, notwithstanding the Almighty was, in a peculiar sense, the God of Abraham, of Isaac, and Jacob, he had still, without any failure of his promises, reserved to himself the power of dispensing the favours of his providence to whomsoever he chose; as well as of showing his displeasure towards those, whether Gentiles or Jews, whom he

¹ Exod. xxiii. 19.

² 1 Cor. x. 5.

should have suffered, for their obstinacy, to become hardened in sin. Long had the Jews experienced mercy. The providence of God had led them on auspiciously, and his Holy Spirit had striven with them, for ages. But there is a point at which even the Divine forbearance has an end; there is a point at which the measure of a people's iniquity becomes full¹. Such was the point at which the Jews arrived, when they crucified the Lord of life, and rejected his religion. It was but a just and reasonable consequence that mercy should now retrace her steps; and that they should be given up to their own unbelief, to harden their hearts against the truth. Instead of

For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will [have mercy] and whom he will he hardeneth. ix. 17, 18.

being distinguished any longer as the "special people" of the Lord, they were about to resemble rather the obdurate Pharaoh, incorrigible amidst the most stupendous miracles; whom God, foreseeing his character, had raised to the throne of Egypt at the very time when his impiety should cause him to become a signal monument, to the

whole world, of the power and just displeasure of the Almighty. In this awful instance we see that God's sovereign providence is displayed not only in blessing, but in punishing mankind, even with that most dreadful of all punishments, judicial blindness of heart. When the wicked obstinately persevere in despising the Divine forbearance, then let them fear lest the Almighty should give them up to evil coun-

¹ Matt. xxiii. 32. Luke xix. 42.

sels, and withdraw from them his grace, together with every opportunity of amendment, leaving them, like Pharaoh, in their hardness and impenitence of heart, to treasure up wrath unto themselves, whatever may have been their advantages, whatever the name by which they may have been called.

The right of God over all the nations of the earth is perfectly absolute, as absolute as that of the potter over the clay; so that, whatever our lot may be in this world, we have no right to complain. The comparison of the potter and the clay is a strong one, and at first appearance harsh. But it is used to represent not so much the actual *conduct* of Providence, as the *right* of the Almighty over the work of his hands. The object of the Apostle was simply to humble mankind, and more particularly the Jews, by a strong illustration borrowed from their own Scriptures. That such only is the purport of the comparison, we may see at once by referring to the chapter, in the prophecies of Jeremiah, from which St. Paul took it. "O house of Israel, *canst* not I do with you as the potter?" saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." Here we have a most unequivocal declaration of the *right and power* of the Divine Being to order the

Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of his mercy which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles? ix. 19—24.

affairs of men as he pleases ; but lest we should suppose that his providence is guided by arbitrary or inequitable principles, it is immediately added : “ At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it : if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.” Here two things are clear ; first, that it is to the *fate of nations in this world* that the comparison of the potter refers ; and, in the next place, that although the Divine right over them is as absolute as that of the potter over the clay, still God does not so use his power, but ever deals with mankind, not as senseless clay, but as responsible and free agents, whose repentance he is ever ready to receive, and whom he punishes only when, after patient trial, they have become incorrigible. Accordingly in regard to the Jews, though God *might* have deprived them of their religious and national privileges without any positive forfeiture on their part, we may observe that the fact was otherwise, and that the Almighty endured with much long-suffering their rebellious opposition, by which the great body of his deluded people became vessels of wrath fitted for that destruction, which not long after overwhelmed their temple, their city, and their nation in one universal overthrow. But whilst the just judgments of God were thus displayed against the unbelieving, his mercy was still more wonderfully exhibited towards

those who were called, both Jews and Gentiles, to a preparation, under the Gospel, for eternal glory.

Thus has the Apostle shown that the rejection of his countrymen from the Divine favour was fully consistent with their own Scriptures; that, without any failure of the Divine word, a part only of the Israelites might be retained in the Christian Church, and the Gentiles in their stead called in to become heirs of glory. Such a crisis was in fact most distinctly foretold by their own prophets. Hosea predicted in plain terms the calling of the Gentiles; and Isaiah speaks more than once of a *remnant* only being left from among the sons of Israel.

As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they

be called the children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma and been made like unto Gomorrha. ix. 25—29.

Such is the argument of this important chapter; an argument in which there is, undoubtedly, much difficulty; but which has been embarrassed, more than it need have been, by attending rather to particular expressions than to the *general drift* of the Apostle's reasoning; and still more by omitting to consider fully those passages of the Old Testament, which are so briefly referred to by the Apostle. Doubtless, the subject is a most mysterious one, and unfathomable by the human mind. But let us not add to our perplexity by mistakes of our own. Let us remember, that the question under consideration, though awful, is, however, less awful than some would

represent it ; that it relates, not to the irrevocable and eternal destiny of individuals, but to the providential disposal, more especially, of nations ; the rejection, in short, of the Jews from the blessings of the Christian Church, and the calling in their stead of the hitherto discarded Gentiles. In a word, it relates not to the appointment of our doom in the *next* world, but of our advantages in *this*. This is a sufficiently mysterious subject, without plunging ourselves into darker and deeper speculations. That the Gospel is the only *appointed* way of salvation we know and believe. Yet whilst *we* enjoy the light of the Gospel, how many are unavoidably excluded from it ? For the difference made between us and them, our election and their non-election to such privileges, we can assign no reason, but the sovereign will of God. Yet this we know, that the mercies which we enjoy are mercies only as they are used ; mercies which may be altogether forfeited by abuse ; nay, more ; mercies which may be converted, by the perverseness of man, into the most dreadful curses. On the other hand, as regards the benighted pagan, although we cannot presume to say that his future happiness will ever be so great as that of the more favoured Christian ; yet this we believe, that he will be judged only “ according to what he hath ;” and we cannot but hope that the merits of the Saviour may extend to many a conscientious individual who never heard his name. But this is more a curious, than a profitable enquiry. Let us return to one of a more practical character, the rejection of the Jewish nation from the privileges of the Church of God.

“ What shall we say, then ?” What is the conclu-

sion to which we have come? It is this: "That the Gentiles, who" were dead in trespasses and sins, and, "followed not," for the most part, "after righteousness" of any kind, did, many of them, when the Gospel was preached to them, receive it gladly, and so "attain to a righteousness" which God would accept, even that which is "of faith." But Israel, at least the great majority of that highly-favoured people, which followed after a law of righteousness, in their rigorous semblances of piety and virtue, were disappointed¹. "Wherefore?" Because they would not submit to the Gospel and seek it by faith in Christ, but as it were by works of law, which they falsely imagined themselves capable of performing: and thus did they stumble, as their prophets had foretold, at that rock of offence which was laid in Sion; even that chief corner-stone of the temple of God, which is elect and precious in the Father's sight, on whom whosoever he be that believeth, whether Jew or Gentile, he shall not be confounded.

Deeply did St. Paul lament the necessity of making such a declaration respecting his countrymen; and readily did he bear his testimony to their religious zeal, though it was not according to knowledge. For to ignorance he would fain

What shall we say, then? That the Gentiles, which followed not after righteousness have attained to righteousness, even the righteousness which is of faith. But Israel which followed after the law of righteousness hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of [the] law: for they stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him shall not be ashamed. ix. 30 —33.

Brethren, my heart's desire, and prayer to God for Israel is, that they might be saved. For I bear them record

¹ See the parable of the Publican and Pharisee.

that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise; Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. x. 1—11.

attribute that opposition to the Gospel, which they had so obstinately shown. They knew not that a weak and sinful creature like man was not to depend on his own righteousness, but to seek grace and pardon from God: they knew not that their law was only a temporary dispensation introductory to Christ; that by its types and ceremonies, by its promises, and even by its moral precepts, it was intended to lead men to the Messiah; Christ being its end and consummation. In him were its types embodied into substantial realities, its ceremonies abrogated, its prophecies fulfilled, its moral code vindicated and honoured. In this their ignorance, they preferred the righteousness of the Mosaic law (which was, in fact, impracticable) to that of the Christian faith, which required of them nothing but what it also placed within their power; its conditions of righteousness and salvation being a cordial belief and open acknowledgment of the mercies of the Gospel already purchased for us by the Son of God. It does not oblige us to be *our own* redeemers; nor yet does

it preach the work of salvation only *in expectancy*, and urge us to cry, in earnest prayer, for the coming or triumph of our Saviour. It preaches Christ *already* come “down from above,” to become “incarnate for us men and our salvation;” *already* risen again in triumph from the dead, to prove the sufficiency of his atonement, and the certainty of the future resurrection. To believe from the heart in this Saviour, and openly to confess him before men, are the conditions of the Gospel; difficult it may be still to a being like man, but, through Divine grace, fully practicable, and *available, for the production of righteousness*, and therefore for the enjoyment of salvation, to every believer, whether Jew or Gentile.

For the mercies of the Gospel, as the ancient prophets testify, are intended for the whole world without distinction, the same Messiah being Lord over all, rich in mercy and salvation to all that call upon him.

For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. x. 12, 13.

But if the Gospel was intended for all, then it was to be preached to all, as the prophets had foretold it should be; and accordingly the Apostles of Christ were sent forth throughout the world publishing the name of their Master, as the Saviour of men, to both Jew and Gentile; that thus, through the preaching of the word of God, they might hear the truth; and hearing, might believe unto salvation. But, as Isaiah had pre-

How then shall they call on him, in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? As it is written, How beautiful on the mountains are the feet of them that preach the Gospel of peace, and bring glad-

tidings of good things ! But they have not all obeyed the Gospel : for Esaias saith, Lord, who hath believed our report ? So then, faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard ? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know ? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not ; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. x. 14—21.

dicted, not all who heard, “ believed their report :” and thus, through opposition to the inspired word of God, did Israel fall. The Apostle seems to intimate, that the opportunity of embracing the Gospel was granted to the whole people of Israel. For the sound of it, which was gradually to spread through the whole earth, commenced at Jerusalem, and went out first into all the land of Judea, even to the very limits of the country which Israel inhabited. But too great a proportion of the people spurned it ; they despised the warnings which Moses and the prophets had given, and so they verified their predictions in their own rejection, and the transfer of the choice blessings of the Almighty to those who had never yet been called by his name.

The signal act of Divine Providence which we have been considering,—the rejection of the chosen people Israel,—carries with it a momentous warning to us Christians. We, through the mercy of God, have been called to the enjoyment of those blessings, from which the Jews were excluded. But, by imitating their example, we may still share in their condemnation. Consider, then, what it was which occasioned their fall. It was simply this—*self-righteousness* ; in other words, a mistaken notion, in which they obsti-

nately persisted, that they could establish a righteousness of their own by obedience to the law; and, therefore, had no occasion either for the atonement of Christ's death, or for the renovating grace of that Eternal Spirit, by which he raised himself from the grave. Similar conduct will ever produce a similar result. There is no salvation without righteousness; and to fallen man there is no righteousness in the sight of God, but that which he has himself provided for us in the Gospel through faith in Christ. "Who-soever believeth on him shall not be ashamed." But our faith must be cordial, open, and resolute, like that of the first Christians; *cordial*, that it may influence our principles, and, through them, our character; *open*, that God and his Son may be glorified by our "light shining before men;" *resolute*, that it may resemble that of which St. Paul speaks, in whose time the confession of the Christian faith was, in general, the signal for contempt and trouble, yea, for persecution and death. Our trials are different from these; and to "confess the faith of Christ crucified" is not now, by any means, so sure an indication of resolute attachment to his religion as once it was. But resolution is required in other points; in subduing our sins, in maintaining our piety against scoffs and ridicule; in persevering patiently in well doing to the end of our days. When Christianity was first preached, few, if any, embraced it, except from *heartly* conviction; few *professed* it, who did not really obey it to salvation. The case is now widely altered. We are *born* to a profession of the Gospel; we *grow up* into a belief of it; and in these things we are accompanied, in a certain degree, by all around us, good

and bad. We may not, then, presume at all, as a matter of course, upon our profession or our faith, but must judge of the sincerity of the one, and the cordiality of the other, by the influence which our religion has upon us in humbling us, before the great God, under a sense of our unworthiness; in leading us to call upon his Son for salvation; in making us, under the grace of the Holy Spirit, practically and sincerely righteous; in a word, in preparing us for glory. Wherefore, brethren, depend not on the mere circumstance of being professed Christians. Remember the example of God's ancient people. Learn from them, how vain it is to contend with God, and to think of devising a method of righteousness and salvation different from that which he has commanded to be preached, in the Christian faith, for the obedience of all nations. This was the error, the fatal error, of the Jews. Take warning from it, and give diligence, in a sincere obedience to the Gospel, to "make your calling and election sure;" that you may not only be numbered now among the professors of the true religion, but may obtain an abundant entrance hereafter into the everlasting kingdom of our Lord and Saviour Jesus Christ.

LECTURE IX.

Rom. ix. x.

NOTES.

(P. 176.) *Signal for persecution.*]—It was so even in the case of our Lord himself: *St. Luke* iv. 27—29.

(P. 177.) *A devoted victim*, ver. 3.]—*Ἀνάθεμα*. It probably meant, as generally interpreted, one separated from all visible communion with the Church. The Apostle could not have used such language as this, had he held the sentiments now called Calvinistic: for then he would have been deploring, not the unbelief of the Israelites, but the absolute decrees of God.

(P. 179.) “*In Isaac shall thy seed be called*,” ver. 7.]—Isaac was raised, as it were, from the dead: so must all the children of promise be raised from the death of sin now, that they may hereafter rise from the grave. Literally, “In Isaac there shall be called [*i. e.* there shall be] to thee a seed,” *σοὶ σπέρμα*.

(P. 181.) *Briefly referred to.*]—St. Paul’s appeals to the Old Testament are, for the most part, simply *references*, sometimes mere *allusions*, rather than direct *quotations*. We must not, therefore, confine ourselves to the words adduced, but take into consideration the whole context, which, doubtless, was familiar to the Apostle, and present to his mind at the time, and must, accordingly, be kept in view as we follow his argument. Much of the obscurity of this chapter arises from this brevity of reference; and some of it from a fear of giving unnecessary offence, by enlarging too explicitly on a subject so painful to his countrymen, instead of leaving them to collect their own conclusions.

(P. 182.) *To hate, means to love less.*]—It is remarkable, that the Greek word *μισῶ* is supposed to be derived from *μῆ λογ.* See Schleusner, who notices a similar idiom in the Hebrew.

(P. 182.) *Esau, "a profane person."*]—In *Heb.* xii. 16, the term "fornicator" does not apply to Esau.

(P. 184.) "*Unrighteousness with God?*" ver. 14.]—*i. e.* injustice towards Israel in rejecting them.

(P. 185.) *Not because they deserved or even wished it.*]—"Not of him that willeth, nor of him that runneth." Moses had almost *claimed* the Divine mercy for Israel; (*Exod.* xxxiii. 16.) and hence, probably, the answer which he received. St. Chrysostom, on this text, observes, "that although all the people had sinned in the matter of the golden calf, they were not all punished; and that it was not for Moses to know, but the Divine prerogative to decide, who were meet objects for compassion." See *Exod.* xxxii. 33. compared with ver. 31.

(P. 187.) *The right of God, &c.*]—*ἔξουσία*; which is the word translated "power," ver. 21.

(P. 187.) "*What if God?*" ver. 22.]—The translation would be clearer, and *more faithful* to the original, if "but" were prefixed:—"but what if God," &c. *i. e.* notwithstanding his absolute right to punish at once the rebellious sinner.

(P. 187.) "*Which he had afore prepared,*" ver. 23.]—*ὑποπρεσβύμενον*, which is here translated as if it were in the pluperfect tense, should rather be rendered in English by the present. See note on viii. 30.

(P. 189.) "*Cut it short in righteousness,*" ver. 28.]—Observe the work here predicted (*viz.* the rejection of the great body of the Israelites) was to be finished "in *righteousness*," not arbitrarily. Observe also, that it is a work which takes place "upon the earth." In other words, it is of God's providential dealings in this world that St. Paul is speaking in this chapter.

(P. 194.) "*All the earth—ends of the world,*" chap. x. ver. 18.]—*ἡ γῆ*, "land," of Judea: *ὅλον κόσμον*, "the world" at large.

LECTURE X.

THE REJECTION OF THE JEWS NEITHER TOTAL NOR FINAL.

ROM. xi.

I say, then, Hath God cast away his people? God forbid¹! ver. 1.

IN this part of his Epistle to the Romans, St. Paul is considering the *rejection of the Jews* from the blessings of the Gospel, and the *calling in of the Gentiles* in their stead. He has shown, in the ninth and tenth chapters, that these events were not only quite compatible with the ancient promises of God to Abraham and his seed, but that they were actually predicted by the prophets; and that the contrary persuasion, which prevailed throughout the Jewish nation, was nothing else but a most erroneous and fatal prejudice. In the chapter now before us, the same subject is pursued, for the purpose of showing that the rejection of the Jews was *neither total, nor*, as far as it went, *more than temporary*; Israel being still, above all other nations, “a special people unto the Lord².”

¹ See Jer. li. 5.

² Deut. vii. 6. See Jer. li. 5.

I. In the first place, the rejection of the Jews was *not total*. On the contrary, the inspired heralds of the Gospel were all of Jewish extraction. St. Paul

I say, then, Hath God cast away his people? God forbid! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? How he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so, then, at this present time also there is a remnant. ver. 1—5.

himself, the Apostle of the Gentiles, was “an Israelite, of the seed of Abraham, of the tribe of Benjamin.” The honour of first publishing to the world the glad tidings of salvation was bestowed upon that people whom God had originally fixed upon and selected as his own. Nor was this all. As in former times of apostasy, under the law, there had still been a *remnant* who continued faithful; so was it when the law of Moses received its completion in the promulgation of Christianity. The Apostles were not the only Jewish Christians, any more than Elijah had been, in his day, the only true worshipper of God. As numbers *then* refused to bow the knee to Baal, so did numbers in St. Paul’s time shun the example of their unbelieving brethren, and willingly receive the Gospel. And thus the promise to Abraham and to his seed was, in fact, *literally* fulfilled, as well as in that higher and spiritual sense in which every true believer is to be considered a child of the faithful patriarch.

But whilst, in the appointments of Divine providence, the Gospel was first preached to the Jews, so that many of them believed, and became the original stock of the

—according to the election of grace. And

Christian Church; yet was not this privilege extended to them in consequence of any previous right established by their own works, but solely through the gracious choice of the Most High. They were admitted to the blessings of the Gospel, precisely on the same terms with the rest of mankind, as objects of mercy, through the pure unmerited favour of God, and not for their own deservings. The remnant of the Jews which became Christian was "a remnant," as the Apostle speaks, "according to the election of grace. And if by grace, then was it no more of works; otherwise grace is no more grace." For grace or favour loses its character the moment it is claimed as a right. The Divine Being cannot possibly be under an obligation to any of his creatures. To all, his goodness is free and undeserved, showered down or withheld, like the rain of heaven, according to his own supreme will; nor can there be a surer way to avert his blessings from us, than that which the foolish pride of our hearts sometimes suggests of claiming them as our due, and making God our debtor.

It was this strange delusion which led to so extensive a rejection of ancient Israel, and left only a small remnant, comparatively humble enough to comply with the gracious terms of the Gospel.

The rest seeking righteousness obstinately in their own pharisaical way, instead of in that humble course prescribed to them by Divine authority, failed in the pur-

if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it. ver. 5-7.

—and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day.

And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back alway. ver. 7—10.

suit; and by a just judgment on their wilful unbelief, were given up to a callous insensibility of heart. A spiritual slumber seized upon their eyes, that they saw not the light of truth; a spiritual deafness closed their ears, that they heard not its gracious invitations. The very abundance of their mercies was converted, through their perverseness, into a punishment. The "table," which was spread before them in the feast of the Gospel, became, "a snare and a trap, and a stumbling-block, and a recompense unto them." Their obstinacy increased to infatuation, till at length their "backs were bowed down" before their enemies, and their very habitation became desolate; Judea the prey of her enemies, and Jerusalem a heap of ruins.

II. But though the children of Israel have apostatised from the true faith, and been, to so great an extent, cast down from their eminence amongst the nations, it is not *for ever*. The rejection which took place was not total; neither was it final. They have stumbled, but they have not fallen irretrievably.

I say then, Have they stumbled, that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. ver. 11.

When they opposed the Gospel by "killing the Lord Jesus and persecuting" his Apostles; when they sought to fetter the gracious freeness of the Divine mercy, and circumscribe its limits, "forbidding" the Christian missionary, "to speak to the Gentiles (that they) might be saved;" when thus they set themselves both against God and man, deep and full was the measure of their guilt, and wrath came upon

them to the uttermost¹. The Gospel which they rejected was, from that very circumstance, carried the more speedily among the Gentiles, from whom they would have withheld it. The house of the Lord was not to be unoccupied, because his ancient people would not enter. When they, though the first invited, declined to come, immediately messengers were despatched in all directions, not only "into the streets and lanes" of the city to gather in the more despised among the Jews, but when that failed, God bade his servants go out into "the high ways and hedges" of heathenism, and compel them to come in, that his "great supper" might not be prepared for nought, yea that his "house might be filled" with guests. And so it proved. By the Divine blessing upon the labours of the Apostles and their successors, the Gentiles have already been brought in great numbers into the Christian Church, to rouse Israel from their insensibility, and stir them up to a holy emulation of Gentile faith. For with the mercy extended to the other nations, there is still combined an especial regard to the Jews. *Our* faith is to provoke *them* to emulation, that they may come into the Christian Church, not in a small body, a diminished remnant, but in "their fulness." And if their fall has been spiritual wealth to the world, even their "loss" in rejecting the Gospel an enriching of the Gentiles, how much more their fulness! For Israel, though *discarded* for awhile, has not been *disinherited*. His contumacy and uncharitableness have brought

Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? ver. 12.

¹ See 1 Thess. ii. 14—16.

him under temporary displeasure; but when he shall repent of his opposition to parental authority, and return in humility, then shall he be restored again to his father's house, and to that rank in it to which ancient adoption entitles him. If the Gentile prodigal was received with joy and gladness; greater still shall be the jubilee, when the elder brother shall cast aside his prejudices and lament his pride; when he shall receive with humble gratitude his father's favours, and rejoice with fraternal affection in the salvation of those whom he now spurns as unholy.

As an Apostle of the Gentiles, St. Paul has magnified his office, in vindicating it from Jewish prejudices,

For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and might save some of them. ver. 13, 14.

and setting forth the glorious character of its objects. In no respect was the latter point manifested more conspicuously, or more acceptably to St. Paul, than in this circumstance, that the publishing of the Gospel to the heathen was to be eventually the occasion of stirring up the Jews, and so bringing about that blessed consummation of which we have been speaking. Hence did the holy Apostle derive at once glory to his office, and satisfaction to those patriotic feelings, which kindled in his breast so lively a concern for the salvation of his countrymen. With his eyes enlightened by the Spirit of God, he looks forward into futurity. He anticipates the final result which should follow upon his present labours. He sees not only his own peculiar charge, the Gentiles, flocking unto Christ, but his beloved countrymen leading them on. How consolatory must such a prospect

have been to the Apostle, amidst the unbelief which the Jews then evinced; how animating amidst the labours and persecutions which he underwent for the conversion of the heathen!

In ancient times, there was an apparent clashing of spiritual interests between the nations of the earth.

The Jews were, under the law, exclusively the people of God. And hitherto, even under the Gospel, the calling of the Gentiles has been accompanied by a rejection

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? ver. 15.

of Israel. But it shall not always be thus. The future conversions of the Jews shall be an occasion of peculiar gladness to all people; an exaltation of the Christian Church to a state of prosperity and purity as yet unknown; a fuller and richer extension of the blessings of salvation to the Gentiles;—a renovation of the world;—a resurrection, as it were, from the dead.

If such, then, continued to be the prospects of Israel, if they are still “beloved because of the patriarchs” their progenitors; the whole people, sacred through the consecration of that first-fruit; the branches holy as having sprung from such a root; so that by embracing the faith, they may become no less eminent under the Gospel, than they were of old under the law; far be it that we should proudly and foolishly exult over the rejected Jew! How contrary to the sentiments of St. Paul is that treatment which this un-

For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches: but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off that I might be grafted in. Well: because of

unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. 16—21.

fortunate people have too generally met with in Christian countries! But, above all, how preposterous is that Gentile pride, which is puffed up with the mistaken notion, that we are in the sight of God more acceptable than the Jews! True it is that most of the original branches of the olive tree have been broken off, and we, from the wild olive, have been “grafted in” in their stead; but the root and the natural branches are still Jewish; the stock on which the Gentiles have been engrafted is the stock of Israel. True it is, most of the branches were broken off; the Jews, as a body, cast away. But why? Not because they were Jews, but, notwithstanding they were Jews, because of their unbelief. What, then, should be our conclusion? Not that the Jews, as such, are hateful in the sight of God, and the Gentiles, as such, beloved: but that unbelief is hateful and fatal even in a Jew; how much more in a Gentile! This is the salutary inference to which we should come. The Jews had privileges, many, great, and ancient, to plead in their behalf: yet these availed them nought when they despised the Gospel. Though their nation was “beloved of God for their fathers’ sakes,” they found the Almighty “no respecter of persons,” but an impartial judge, casting aside even his own elect¹, when they would no longer obey his voice. How strongly does this example cry out to the Gentile: “Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee!” If unbelief bowed down the

¹ See ver. 28.

people of Israel before the sword of the conqueror, and scattered them over the face of the earth, what reason have we Gentiles to be on our guard, "lest we fall after the same example of unbelief!" At present we enjoy the blessings of the Christian religion. God has elected and called us to this inestimable privilege. But the continuance of these mercies will depend upon the use which we make of them. Both *individually* and as a *community*, the warning is most important to us.

When *individuals* oppose the Gospel, or, without directly opposing, when they disobey or even neglect it, they do, in fact, resemble the unbelieving Jews in their conduct, and must expect, if they persist, to resemble them also in their punishment. The "natural branches" were cut off; and shall the wild graft, when equally unfruitful, remain? No; "*every branch in Christ that beareth not fruit, God taketh away.*" Perhaps, after having provoked the Divine husbandman to give them up, they are cut off at once by death to wither in the grave, then to be gathered at the great judgment, and cast into the fire unquenchable. Or, more awful still, the thoughtless and disobedient Christian may be judicially abandoned to his own folly, as the Jews were, so as neither to see the light of truth, nor to hear its warning voice, but to go on still in darkness and obstinacy, stumbling from one delusion to another, until eternity shall awaken him to a sense of accumulated ruin, from which there will then, alas! be no recovery. What a dreadful possibility! Possibility did I say? Would that it were no more! Would that the sentiments which Christians hold, and the conduct which they indulge in; the neglect of God's word, the corrupt deference to

the carnal maxims of the world, the avarice, pride, and ambition, the lust and intemperance, the strife and ill-will, the determined neglect of things spiritual and eternal, so prevalent among us Gentile Christians, were not such as to excite far livelier apprehensions as to the final result, than the word *possible* implies! Whether a man be Jew or Gentile, and notwithstanding all his Christian privileges, the end of unbelief and sin, unrepented of, has ever been, and ever will be, *death*.

A similar danger hangs over Christian *communities*, when they abuse, or make light of, the Christian faith. The Jews, as a nation, fell from the favour of God, and now they lie down under his awful displeasure. Why? Because of their unbelief and disobedience to the Christian revelation. If we publicly evince a similar spirit, we may expect publicly a similar judgment. On this ground, it is imperative on the ministers of Christ, not only to warn individuals of the danger of private sins, but in a spirit of true patriotism affectionately to admonish their country of the peril of all *public* practices, which are contrary either to the letter or to the spirit of our holy religion. Look to the Jews. Their exemplary miseries were occasioned by their unbelief and rejection of the word of God, and their case stands forth in the page of history, traced in tears and blood and ashes, as a warning to all generations how we receive the truths of the Gospel, its doctrines or its precepts, its promises or its threatenings, its hopes or its terrors. As you regard your best interests, be not carried away by thoughtlessness or imaginary advantages, or a worldly contempt of these things: “be not high-minded, but fear.”

“Behold, then, the goodness and severity of God;”

on them which fell, severity; but towards thee," O Gentile Christian, "goodness, if thou *continue* in his goodness: otherwise thou also shalt be cut off. And they

Ver. 22, 24.

also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted, contrary to nature, into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree!" Neither our privileges, nor their judgments, are irreversible. It is only whilst we evince a true obedience to the Gospel, that we stand secure; and it is only whilst they are unbelieving, that they will be excluded. Let them return to the faith of Abraham, and they shall be restored to his household. Their ancient election to be a peculiar nation has never been superseded or transferred to any other people, but only held in abeyance and suspended for a time, on account of their unbelief. The moment they are willing to receive the Gospel, then shall their national glory spring up afresh, and their ancient privileges revive. This is more than any other people have reason to expect. Were we, for instance, to provoke the Most High to withdraw the light of the Gospel from us, we might lose it utterly; yea we might cease for ever to be one of the nations of the earth; and the British name, though now spread so widely and so greatly honoured, be altogether blotted out from under heaven. God forbid that such should ever be the case! God grant us a faithful and obedient spirit, that we may never profanely forfeit the Divine blessings, then seek, like Esau,

earnestly and with tears, but seek in vain, a revocation of our sentence! With Israel it is otherwise. His natural inheritance still is the promised blessing, a participation in the privileges of the Gospel: which nothing hinders him from enjoying, but his own wilful unbelief. Remove that obstacle, and his restoration is sure.

Yea, and the word of prophecy expressly declares, that the time shall come, when the obstacle shall be removed, and the blessed result

For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant with them, when I shall take away their sins. ver. 25—27.

shall follow. The Apostle had already *intimated* the future restoration of Israel; he now *predicts* it plainly. "For I would not," he observes, "that ye should be ignorant of this mystery," this secret, as it were, of heaven; it may be unknown to the world, and hidden even from the Jew, but I would not that ye too should be ignorant of it; ("lest ye should be wise in your own conceits," and calculate on far different

prospects of Gentile aggrandizement:) "that blindness *in part* is happened unto Israel *until* the fulness of the Gentiles be come in; and so *all* Israel shall be saved," according as their prophets have foretold.

At what period of time this great conversion of the Jews shall take place, the Apostle affords us no other grounds of determining excepting this, that the great body of the other nations are first to be brought to a profession of the faith. "A partial blindness hath happened to Israel, until" (not a small portion only,

as is now the case, but) “the fulness of the Gentiles be come in;” agreeably to what our Lord himself had before predicted, that “Jerusalem shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled.*” This consummation is one devoutly to be desired, and earnestly, by the diffusion of the truth, to be also promoted; seeing that it will be a period of general blessedness to the whole earth, when the prophecy of the aged Simeon shall be accomplished, and the salvation of the Gospel shall no more be confined to the knowledge of a small portion comparatively of the human race, but shine forth in its full lustre “before the face of all people; a light to enlighten the Gentiles, and the glory,” in an especial manner, “of God’s peculiar people, Israel.”

In conclusion of this interesting and important, but too often perverted subject, we have to observe, that the Jews, though of the *chosen* or *elect* race of Israel, were, on account of their opposition to the Gospel, and to its extension among the Gentiles, dealt with as enemies of God. Even *their* mighty privileges were not proof against unbelief and disobedience. On the other hand, their nation continues still to be, in a certain sense, elect of God, beloved because of the patriarchs, and, as such, wonderfully preserved for its future destinies, as a distinct people, under circumstances in which any other race would long ago have dwindled away, or have

As concerning the Gospel, they are enemies for your sakes: but, as touching the election, they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance. For as ye, in times past, have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded [them] all in unbelief, that he might have mercy upon all. ver. 28—32.

been absorbed into the population of those different countries, in which they, though scattered far and wide, have remained both separate and numerous. "For the gifts and calling of God" are never, like those of men, a subject of regret. We choose in haste, resolve in ignorance, and have often to repent of the decisions which we form; the result proving far different from what we either did, or even could, anticipate. But this cannot be the case with the Most High. He cannot be taken by surprise. "Known unto him are all his works from the beginning of the world." The purposes of his providence can never be shaken by unexpected results. He foresaw, from the first, the apostasy of his people: he also foresaw, and has expressly predicted, their return; when, acknowledging the sin of their unbelief, and confessing that they, with the rest of mankind, have no personal right to salvation, but must receive it, with the Gentiles, as a mercy, they shall find a ready admission into the Church of Christ, and distinguished pre-eminence amongst his disciples.

It remains that I should draw my discourse to a close, but not without beseeching you to join with the Apostle in prostrating your minds before the Almighty, in humble adoration of his all-wise but inscrutable, his supreme but gracious providence.

What wisdom less than infinite could conduct the great scheme of human affairs, from its woful beginning in Adam's first transgression, to that glorious consummation, the restoration of the whole world through the mercies of the Gospel? What other being but

Oh! the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath

God could overrule all the wayward passions of men, yea, and their most obstinate opposition, to the accomplishment of his own purpose; and that without affecting the responsibility of character with which he has endowed us, as free and rational agents? What

known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him¹, and it shall be recompensed to him again? For of him, and through him, and to him are all things: to whom be glory for ever. Amen. ver. 33—36.

knowledge less than Divine could have foreseen the conduct of Israel from their first election to the end of all things? their general hostility to the Gospel hitherto, and their general submission to it hereafter? To trace in the page of history, with Divine prophecy for our guide, the dispensations of Providence, is a study of intense interest; but it is full of mysteries, which our ignorance, the limitation of our faculties, and, above all, our sins, render inscrutable. Forgetful of this truth, how often does man presume in effect to call God to account, and to arraign the wisdom and equity of Divine Providence according to his own scanty knowledge, nay, even according to his most unreasonable prejudices! Such was the arrogance of the unbelieving Jews. Let us, my brethren, shun this presumption, and with the Apostle bow down our souls before the Divine Majesty, humbly confessing that the wisdom and knowledge which rule the world are indeed a rich treasure, but deep and unfathomable; that the judgments of the Almighty, though guided doubtless by the most perfect equity, are incapable of being searched out by man, and his footsteps not to be traced by mortal sagacity;

¹ See Job xli. 11.

in a word, that he is alone his own counsellor. Let us never, in short, forget that God is supreme, the sovereign source of all our blessings, the sovereign Disposer of our destiny; and that we are in his hands, even as the clay in the hands of the potter, to do with us what he pleases. To resist his power is impossible; to attempt to oppose his will, infatuation; to dictate to him how he shall dispose of us, the height of presumption; to claim any thing from him as a matter of previous right, the most arrogant pride! Whilst we feel assured that "*every one* who calls upon the name of the Lord shall be saved;" that all have the same gracious God rich in mercy over them, and that none shall perish but through their own wilful unbelief; yet, in this dependence upon the equity of Him, who is just, and good, and merciful, let us acknowledge the mystery and the majesty which belong to a Being who is infinite, cordially joining, with reverential humility, in the words of St. Paul: "Oh! the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

LECTURE X.

Rom. xi.

NOTES.

(P. 201.) "*Election of grace*," ver. 5.]—"Election" is opposed by St. Paul, not to the *Divine equity*, but to *human dictation*, such as that of the Jews, who insisted that they, and they alone, were God's people.

(P. 202.) "*But rather through their fall*," &c. ver. 11.]—Παράπτωμα is not so strong a word as πτώμα, implied in πίσωσι. They did not stumble that they should fall entirely; but through their "falling aside," salvation is come to the Gentiles to provoke the Jews to emulation (not "to jealousy," see ver. 14.)

(P. 203.) *Their "loss" in rejecting the Gospel.*]—It is this I would interpret ἥττημα; unless it is to be understood of the "diminution" of their *numbers*, as members of the true Church now under the Gospel, in opposition to πλήρωμα, their future fulness. Both significations are given in the exposition.

(P. 205.) "*For if*," ver. 16.]—Rather, "but if." Εἰ δέ.

(P. 211.) *God hath concluded [them] all*, ver. 32.]—Rather, "concluded all," (τοὺς πάντας) i. e. all mankind.

(P. 213.) *His footsteps not to be traced*, &c.]—Ἀντιχρυστοί.

LECTURE XI.

CHRISTIAN OBEDIENCE.

ROM. xii.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. ver. 1.

AFTER exhibiting, in the previous part of his Epistle, the great mercies of God in providing for sinful man righteousness and salvation, and that universally, even for all who believe, whether they be Jew or Gentile, the Apostle proceeds to enforce the practical obligations which result from the mercies of the Gospel. The doctrines of Christianity are inseparably connected with its duties. The latter are built upon the former; and Christian doctrine, without a suitable course of life, is worse than nothing. Suffer me, then, to take up the Apostle's exhortation, and to "beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

"I beseech you by the *mercies* of God." What more powerful motive to a generous mind than that

of gratitude? It is the glory of the Gospel, that it addresses itself to the noblest and most amiable feelings of which we are capable. It comes to us with good tidings on its lips, and with blessings in its right hand : and shall it not meet with a corresponding reception? A feeling of unbounded thankfulness, a ready devotion to the Divine will, is the return which we should make for God's great love to our souls—a slight return, it is true, and altogether unworthy, when compared with what the Almighty has done for us. But it is all that we can render, and all that he requires. *Gratitude* is the genuine Christian motive to obedience. We are, undoubtedly, compelled, by our perverseness and our frailty, to have recourse to other principles also in aid of this, and to avail ourselves of any good motive to urge us on in the way of life. But that is the *best* service, which springs from *love*, and is impelled by a fervent sense of mercies received. God would rather win than awe us into obedience ; he would draw us to himself “ with cords of a man, with bands of love¹.” Oh ! struggle not against these overtures of Divine goodness, but yield yourselves freely to their force.

Consider once more *what* mercies they are, by which you are besought to devote yourselves to the will of God.

Consider their *greatness*. They are such as concern the very foundation of our happiness ;—the offer of pardon, the power of becoming holy, the hope of everlasting glory. What, in fact, should we have been

¹ Hos. xi. 4. John vi. 44. and xii. 32.

without these mercies? *Lost*, and that *for ever*; labouring under a load of guilt, and an incurable disease of soul, which would have sunk us into irrecoverable ruin. But now not only is deliverance from these evils offered to us, but an endless prospect opened to our view of bliss and glory unspeakable. The blessings, both negative and positive, both in the removal of evil and the gift of actual good, are of inconceivable magnitude and importance.

Consider next the *freeness* of the Divine mercies:—blessings originating solely with God, and not with ourselves; originating in his supreme wisdom and grace, not in our invention or deserts. He it was who planned the scheme of our redemption; and “who hath been his counsellor?” He too who made it known to us, not we who found it out. It was his goodness that suggested it, not our merit, that called for its adoption: “for who hath first given to the Lord, and it shall be recompensed to him again?” As Milton has well observed, there is nothing going before on our part to make a way for the favour of God, no prevenient merit to lead it on; but grace

“ Finds her way,
The speediest of his winged messengers,
To visit all his creatures, and to all
Comes *unprevented*, unimplored, unsought:
Happy for man so coming: he her aid
Could never seek, once dead in sins, and lost;
Atonement for himself or offering meet,
Indebted and undone, had none to bring.”

For these mercies, then, so great and so free, so independent of our wisdom and merit, yea, so notoriously *different* from what man either expected or

desired, and so entirely contrary to what he deserved, what can we do but make that return which our gracious Benefactor is pleased to require and to accept?

Nor are the words of the Apostle only an appeal to our gratitude. They imply, moreover, that what he requires of us is rendered *practicable*. When he implores us by the mercies of God to give ourselves up to his service, it is not only because those mercies have laid us under an obligation to do so, but because they have also placed it in our power. Under any other dispensation but that of mercy, it would be vain to expect from man a life of holiness, and a mere mockery of his woe to exhort him to it. But when the exhortation is made by the mercies of God, it becomes an exhortation to what is practicable as well as excellent. The very injunction carries with it an assurance of success. For, be it ever remembered, one of the distinguishing mercies of the Gospel is the power of sanctification which it bestows, the ability to become holy, the death unto sin, and new life unto righteousness, which Christ, through his death and resurrection, has rendered attainable by his followers.

Once more, the exhortation of the Apostle implies also a *warning*. When he calls upon us “by the mercies of God” to dedicate ourselves to his service, he does, in effect, intimate to us, that the continuance of those mercies depends on our walking worthily of them. At present, the mercies of the Gospel are only in progress, they have not been brought to a completion. The end proposed in the merciful scheme of our redemption will not be accomplished until we are landed safe, from all the perils of our probation, on

the shores of a blessed eternity. Meanwhile, to the holiest and most advanced in Christian piety, the caution is not unnecessary: "Let him that thinketh he standeth, take heed lest he fall." If we disappoint mercy of her more immediate object, our restoration to righteousness, she will assuredly disappoint us of our final hope, the attainment of future felicity.

Observe, then, the whole force of the Apostle's exhortation. He beseeches you to be holy "by the mercies of God," by the obligations of gratitude under which they have placed you, by the practicability of obedience which they have secured to you; and, lastly, by the hope of their continuance to life everlasting. In the name of mercy, then, of her past favours, her present offers of assistance, her future prospects of glory, comply with the call which the word of God addresses at once to your gratitude, to your hopes, and even to your fears. Despise not such an invitation. For what shall be the lot of those who spurn the call of mercy? Will it not be the more severe in proportion to the benefits they have forgotten, the opportunities which they neglect, and the glorious expectations from which they turn away? Will not the last state of such men be worse than their first? their affronts to mercy more fatal than if she had never made any overtures to them? If the olive-branch of peace be trampled upon, take heed lest it be converted into a rod of vengeance. If mercy now beseeches us to be saved, and we are deaf, the season may arrive when we shall implore her aid in vain; and the future, which now opens upon us in golden prospects of boundless blessings, will become, instead,

an interminable depth of “darkness and blackness for ever.”

Let us proceed, then, with all sincerity of heart and earnestness of attention, to consider the path which the Apostle points out to us, as that in which we may walk worthily of the mercies which we have received, or enjoy, or hope for.

In the first place, there must be a general dedication of our whole lives to the service of God ; a willingness to lead “the life which we now live in the flesh by faith in the Son of God, who loved us, and gave himself for us.” This broad foundation must be laid before our particular duties can be built up satisfactorily.

—that ye present
your bodies a living sacrifice,
holy, acceptable
unto God, which is
your reasonable service.
ver. 1.

The illustrations of the Apostle are borrowed continually from the Old Testament. It was natural that it should be so. The word of God is, indeed, an inexhaustible treasury of rich and noble images, as well as of holy and heavenly thoughts : nor can the Christian teacher have any better preparation for his office, even as regards the language and illustrations in which his doctrine is to be conveyed, than that which is supplied by a close and habitual study of the Scriptures, whether Old or New. Let him sit beside these sacred fountains, and drink of their unadulterated waters, and pluck the fruits, and even the flowers, which grow in abundance about them. So did St. Paul ; so did all those holy men, who were even so highly favoured of the Most High as to be charged with new revelations to mankind, commissioned to open new springs of heavenly knowledge

for the Church of God. They neglected not the revelations which they already possessed. In St. Paul's allusions to the Old Testament, there was, moreover, this peculiar advantage, that they were excellently adapted to attract, as well as to instruct, the Jewish Christian.

The Apostle, then, designates a life of Christian obedience by the title of a "sacrifice," and, again, of a "religious service." "Present your bodies a living *sacrifice*, which is your reasonable *service*." The Levitical "service" under the law consisted mainly in "sacrifices," which were, in a certain sense, "holy and acceptable to God," as being dedicated to his honour, and commanded by his word. But these were only temporary, the accompaniments of a less spiritual mode of worship, and figures, for the time, of something better to come. The Christian "service" must be of a higher kind. It requires a nobler offering than of a slain beast, even the "*living sacrifice*" of our own bodies. Yet, in a certain sense, the body must be *dead*, which is offered up to God; it must be dead to sin. Our vices must be slain, our corrupt inclinations mortified. But whilst spiritually slain in this sense, it is, in another, endued with greater life. To mortify it to sin, is to make it alive to God; crucified with Christ, but also raised with him; a sacrifice, and yet a living one. Naturally, too, it must be alive. We must not defer offering up to God, as seems the too general practice, until the season of death arrives. "Now," whilst it is alive, even now, "is the accepted time;" and the more vigorous it be in youth, and health, and strength, the more valuable the sacrifice. We must not wait until we

are about to quit the body, and have no more occasion for it ourselves, before we think of presenting it to God. The sacrifice must be a living one, and then, through Christ's atoning blood, will it be holy and acceptable to God.

But what? does the service of the Christian consist in a mere bodily sacrifice? Far be it! What the Apostle evidently means is, that "the life which we now live in the flesh," our present existence in the body, is to be devoted to God; that the soul, instructed in the will of the Almighty, is to rule, and the body to obey; that the deeds done in the body, and for which we shall hereafter have to give an account, be not such as we shall then be ashamed of, but such as may, for Christ's sake, be accepted at that "fearful judgment." In a word, my brethren, the Apostle calls you "not to yield your members servants to uncleanness," or to any other sin; but to "yield your members servants to righteousness," so as to become holy, and therefore acceptable to God. This is the sacrifice which he requires, this the service due to him from his "reasonable" creatures. Why, in fact, was our rational nature given us, but that we might rise above the beasts that perish, and show forth the character of the "reasonable" soul, redeemed by Christ, and sanctified by his Spirit, in a life of piety and virtue?

Let us learn, then, as creatures endued with reason, and as Christians surrounded by the mercies of God, to "mortify the deeds of the body," to restrain its natural propensities to evil, and to make it a willing (or, if not, an unwilling) servant of the soul in obeying the Divine commands. No longer, for in-

stance, let the *eye* be employed in lusting after evil pleasures, in coveting worldly riches, or longing after earthly grandeur ; but let it seek delight, instead, in contemplating the works of God, in tracing his attributes amid the wonders of creation, or in reading his blessed word. The *hand*—let it not be polluted with violence, or soiled with dishonesty, busy only in hurting the persons of others, or in grasping at unjust gains ; but let it be usefully and honourably employed in acts of industry, kindness, and charity. The *feet*—let them not be “ swift to shed blood ;” neither let them carry us to the haunts of vice, to evil company, to scenes of folly, riot, and intemperance ; but let our footsteps be habitually in our peaceful homes, in the scenes of our appointed duties, in the house of our God. Once more, the *tongue*, an Apostle informs us, and we know it from sad experience, is a most dangerous member, “ a fire, a world of iniquity,” when left to itself, replete with calumny and clamour, with envy and curses, with impurity and profaneness ; “ an unruly evil, full of deadly poison.” So important did St. James think the management of the tongue, that he says expressly, “ If any man offend not in *word*, the same is a perfect man, and able to bridle the whole body.” Let us attend, then, in an especial manner to the government of this important member, teaching it to be kind and profitable to men, and to give to God the honour due to his name ; laying it, in short, under strict rules of piety, charity, and chastity ; that, instead of provoking the Almighty, injuring our neighbour, or defiling ourselves, we may glorify him, benefit them, and breathe health and joy to our own souls.

Such is the "living sacrifice" which God expects from us. But how different is the practice of the world! how entirely is the due order of things reversed! the body ruling, the soul a slave! the lusts of the flesh consulted and provided for in all we do; the interests of the soul neglected, despised, and laughed at! In a word, the body not our sacrifice to the Most High, but the very god of our idolatry! and this too in the Church of Christ! amongst those who call themselves the disciples of the Redeemer!

But the prevalence of an evil must be no rule with us for the practice of it. "Be not conformed to this world," either in its objects or its

conduct. Remember how swiftly *And be not conformed to this world: ver. 2.* it passes away. The very globe

itself is doomed to dissolution; and to each of us the present scene will close far sooner still. If we were to live for ever in this world, there might be more reason in conforming ourselves to it. But as it is transitory, and our stay in it more so, what folly to model ourselves after its pattern! Wait awhile, and all the temptations of "this world" will be over, with all its trials. The body, which is now solicited from without by objects of sense, will soon cease to impel you to sin. You will no longer behold the example of the wicked, or hear the hollow mirth of the scorner. Wherefore raise your eyes above the passing scene, and extend your view beyond it. Keep clear of its dangers, give not yourselves up to a thoughtless imitation of whatever is done around you, but maintain constantly a holy independence of the world, and "be ye

—but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. ver. 2.

transformed by the renewing of your mind” through the teaching of the Gospel and the grace of the Holy Spirit, “that ye may prove,” by practical experience, “what is the will of God, that will which is good, and acceptable, and perfect.” A necessary preparation for a satisfactory knowledge of the Divine will is to be ready to obey it; yea to begin, as far as we see our way, honestly to practise it. Wisdom accompanies obedience; delusion is the just penalty of rebellion, or even of neglect. *Apply* your knowledge, and you will thereby *increase* it. Let it result in the reformation, or, as the Apostle speaks, the “transformation” of your character, and then will that again result in an increasing acquaintance, a more practical insight into the perfect will of the Almighty.

Having laid the foundation of Christian obedience in a value for the mercies of God; having established on this basis the duty of devoting ourselves to God, and not to the world, and exhorted us to bring with us such a determination as the necessary preparation for knowing the Divine will, St. Paul proceeds to give a brief sketch of the various duties of the Christian life. He begins with those which concern our relative stations in the Church, or religious community, of which we are members.

In the natural body there are many members, all united together, and each of them concerned in the well-being of the whole, but widely differing from each other in their several functions: so has it ever been in the mystical body of Christ’s Church. In the apostolic times, when spiritual gifts were

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to

'miraculously bestowed upon the Church, and in a measure since unknown, all gifts were not given to each person; but the gifts of each differed according to the grace given him. In like manner now, there is a distinction of offices, and a difference of qualifications for benefiting the Church, appointed by Divine Providence, though not bestowed in the same miraculous manner, or to the same degree, as formerly. The injunction, therefore, which St. Paul gave, as an Apostle, to the Church of Rome, is still important, that "no man among us may think more highly of himself than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith," that is, his portion in the Christian faith, his share in the appointments of the Gospel; neither intruding himself into those functions to which the providence of God has not called him, nor neglecting those which belong to his office or station. The union of diligence with humility, of an active spirit with sobriety, is that which the Apostle urges upon us in the discharge of our public duties; neither thrusting ourselves beyond our measure in a presumptuous arrogance, nor, with pusillanimous indolence, holding back where duty calls for exertion. "He that prophesied," that is, he that was gifted by God to be an instructor of the Church, in the meaning of his revealed word, was to attend to his office of pro-

every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. ver. 3—8.

phesying, "according to the proportion of the faith¹," or due relation which the different offices of instruction bore one to another in the Christian faith, not suffering his endowments to be lost to the Church, nor yet to be exaggerated beyond their just limits. The same is the principle laid down for the discharge of the Christian "ministry" generally, for the duties of public "teaching" and "exhortation." In like manner, he that distributed the alms of the Church was to do it with disinterested impartiality: he that presided over her discipline, with diligence; he that showed mercy in relieving the distresses of her members, with cheerfulness, and not grudgingly, as if by compulsion.

These directions of the Apostle relate originally to *ecclesiastical* duties, such, I mean, as tend more immediately to the instruction and edification of the Church, the maintenance of its discipline, or the supply of the temporal necessities of its poorer members. But the same principles will apply to all *public* duties, especially now that Christianity is diffused over whole countries, and that the Church and State to which we belong are scarcely other than the same society viewed in its different lights. The more public men consider their country as part of the Church of Christ, and themselves as Christians; the more they act, with St. Paul, upon a principle of conscience towards God, regarding their station as a calling from on high to the performance of certain duties for the general good, soberly estimating at once those duties and their own qualifications for them;

¹ Eph. iv. 7, &c.

the more they are thus determined to make their public conduct an offering of gratitude to him to whom they are indebted for every blessing, past, present, or to come, the better will it be for their country, and the happier for themselves.

From public duties, which belong to comparatively a few, the Apostle proceeds to those graces and virtues, chiefly of a social character, for which *all* men have occasion, whether in public or in private. To treat of these fully, were beside our present purpose, which is only to develop the contents of this Epistle in a plain and popular manner, without destroying their original proportions, or digressing into those numerous and interesting inquiries which suggest themselves as we proceed. As, therefore, the Apostle is brief in his sketch of the Christian character, so must we be in our remarks upon it.

The first virtue which St. Paul insists upon is a sincere love of our neighbour, free from all dissimulation, existing not merely in our manners and professions, but in our hearts and feelings; a love, abhorrent from all evil or mischief to others, and cleaving stedfastly to that which is good, or kind and beneficent to our neighbour. To all must this love be exhibited, be they Jews, Turks, or Infidels: but to our fellow-Christians, and especially of those who walk worthily of their Christian name, still more is due. To them we are to be “kindly affectioned with *brotherly love*,” and in honour to prefer them to ourselves. To charity and brotherly kindness we must add *industry* in

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord.
ver. 9—11.

our calling, doing whatever we have to do heartily *as unto the Lord*, and not merely unto men, infusing into our every day conduct an habitual piety, looking upon our lot as the appointment of the Almighty, trusting to his mercy for a blessing on our labours in this life, and for a reward of them hereafter; therefore, “not slothful in business,” but doing what we have to do with our might, and a fervency of spirit, as “serving the Lord.”

Other virtues which St. Paul notices among the ornaments of the Christian character, are *hope*, which

—*rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of the saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst,*

fills the heart with joy; *patience* under affliction; *devotion*, constant and unwearied; *liberality*, in contributing to the wants of our fellow-Christians; *hospitality* to the stranger; the habit of *blessing* even our enemies; of *sympathizing* cordially both in the happiness and in the sorrows of our neighbour; a spirit of *concord* towards all Christians, and, therefore, of *condescension* towards our weaker, more scrupulous, or more ignorant brethren; a readiness *not to return evil for evil*, but to deliberate well how we may set, before all men, an *example of what is excellent*; pursuing, as far as is possible in this contentious world, *peace with all mankind*, even with those who are least disposed to cultivate it towards us. Above all,

a spirit of *forgiveness* is necessary in the Christian. St. Paul shows how dangerous the contrary temper is, by enlarging upon it, and that with peculiar energy : “ Dearly beloved, avenge not yourselves, but give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head.” If there remain any spark of generosity in him, such noble conduct will kindle it into a flame, and melt him into compunction. But whether such be the result or not, as regards our enemy, we owe it to ourselves ; and still more do we owe it to the God of all mercy, “ not to be overcome of evil, but to overcome evil with good.”

give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil ; but overcome evil with good. ver. 12—21.

When we contemplate this galaxy of heavenly graces, shining with their united lustre, and then look down upon the general conduct of mankind, or consider our own propensities to evil, well may we justify the Apostle in calling the Christian life a *transformation* of character, a *sacrifice* of our natural selves. Still the sacrifice is necessary, the transformation indispensable ; and happily, though great, and enough to fill our hearts, at first, with despair of attaining to it, it is not visionary ; if, at least, the endeavour to accomplish it be made in humble dependence, through Christ, “ on the mercies of God,” and the renovating grace of his Holy Spirit. True it is, that *perfection* is unattainable on earth ; but it is possible to *aim* at it ; it is possible to *draw nearer* to it daily ; it is possible to escape “ the pollution that is in the world through divers lusts ;” and to press forward con-

tinually in the cultivation of righteousness, and the preparation for glory. The mercy, which calls us to the endeavour, is pledged for our success. Only let our endeavours be sincere, and made in Christian faith. With these hopes, then, my brethren, persevere to the end in denying every evil inclination, in shunning the example of an erring world, and in striving to secure the *graces* of the Gospel, that through the mercies of God, and the merits of your Redeemer, you may at last rejoice in its *rewards*.

LECTURE XI.

Rom. xii.

NOTES.

(P. 222.) *Sacrifice of our own bodies.*] “It is certainly much easier to sacrifice a ram or a bullock, than to slay anger or ambition;—easier indeed to heap up whole hecatombs of animals, than to resign one brutal affection or concupiscence; yea, easier to present all our goods, than ourselves as *living sacrifices*. . . . ‘Let thy fire entirely consume me; so that nothing of me may remain to myself.’ And this one holocaust comprehends all the sacrifices of righteousness; the understanding, the love, all the faculties and affections of the soul, and organs of our bodies, all our words, actions, and thoughts, prayers and vows, hymns and thanksgivings, piety, modesty, charity, and the whole choir of virtues, exercised in a diligent and harmonious observance of all his precepts. These are victims and perfumes of incense worthy so pure a Deity, who ‘eats not the flesh of bulls nor drinks the blood of goats.’” *Archbishop Leighton on Psalm* iv. 5.

(P. 227.) “*Think soberly*,” ver. 3.]—*Φρονεῖν* is a mixed word, having reference at once to our thoughts and to our temper, or rather to those thoughts which influence the temper of the mind, in opposition to those which are purely intellectual: thus *ὁ μέγα φρονῶν* means a man of “high spirit.” The word seems to imply an active spirit controlled by modesty: *φρονεῖν εἰς τὸ σωφρονεῖν*.

(P. 228.) *Public “teaching.”*]—The “teaching” here spoken of might be the instruction of Catechumens, or, generally, the in-

struction of the whole congregation in those truths which the teacher himself had learnt from the Apostle, Prophet, or Evangelist. (See *Eph.* iv. 11.) The "teacher" was probably, like the "pastor," a local minister, attached to a particular congregation; whilst the office of the prophet and evangelist, like that of the apostle, was of greater extent, embracing larger portions of the Church. The prophet seems to have been in regard to the Old Testament what the Evangelist was to the New, *i.e.* an interpreter of what had been already revealed. See the *Appendix to Bishop Horsley's Sermon on 1 Cor. ii. 2.*

LECTURE XII.

CHRISTIAN OBEDIENCE.

ROM. xiii.

Let every soul be subject to the higher powers ; for there is no power but of God : the powers that be are ordained of God. ver. 1.

IN the last chapter, the Apostle pointed out the obligation, laid upon us by “ the mercies of God,” to devote ourselves to his service, as a “ living sacrifice,” in the diligent performance of our respective duties. He urged a careful attention to what may be incumbent upon any of us as members of the Christian Church or *religious* community to which we belong, either in regard to the spiritual edification of its members, or the relief of their temporal necessities. He, then, laid before us those principles and tempers, which should influence our conduct generally, and on all occasions, whether public or private. In the present chapter, he enters again upon a particular province of duty,—that which concerns us as members of the state or *civil* community to which we belong.

It is the excellence of our holy religion, that it extends its influence over the whole conduct of those who embrace it as they ought. It not only regulates

their devotions, but presides over actions that may appear to many quite unconnected with the exercise of a religious spirit. True piety is not confined to the Church or the closet. It does not leave the Christian as he rises from his knees or closes the Book of Life; but continues with him throughout the day, and follows him wherever he goes, as a faithful guide, friend, and monitor, to assist and control him in his intercourse with his family and neighbours, as well as in direct communion with his God, in the business of this life, as well as in his aspirations after another; in his behaviour as a member of the state to which he belongs, as well as in his more immediate connexion with the "kingdom of heaven." Throughout every branch of his conduct, the true Christian will "set the Lord always before him:" and thus his faith towards God becomes, as has been well observed, "the philosopher's stone, which turns actions of lower metal into gold."

Among the duties to which religion thus extends her sanction and authority, none appear to be more commonly considered as exempt from her control than the obligations of *civil* life. How seldom is obedience to the laws of the land, and to lawful authority, considered as a matter of conscience towards God! A regard to the good order of society, (laudable, it is true, as far as it goes), or still lower motives, such as a concern for our own property and personal security, or the dread of actual penalty and disgrace, constitute the principles upon which alone too many submit to the government under which they are placed. Accordingly, how common is it to find, that, where it is easy to evade punishment or to escape censure, *the laws of the state are broken with little or no com-*

punction! In commerce, for instance, how frequently by what we call "smuggling," is the injunction of the Apostle "to render custom to whom custom is due" disobeyed, not only without remorse, but even with an ill-concealed exultation at the success of the fraud; and this too, by the mutual connivance of persons otherwise jealous of their fair name, and who would ill brook the charge of dishonesty!

When Christians submit to the government of their country so imperfectly, or do it from no other motives than such as I have adverted to, they must evidently be either ignorant or forgetful of what the Gospel commands respecting the duty of subjects, and in danger, therefore, of losing that reward in heaven, which is held out to those who, in all things, study to do the Divine will, and make their whole conduct "a livingsacrifice, holy, and acceptable unto God" through the merits of his blessed Son. It is far then, I fear, from being unnecessary, and it cannot, I am sure, be unprofitable, to attend to what St. Paul hath taught us on this subject; and make ourselves fully acquainted with his view of it.

In the Apostle's words we may observe two things, *the duty* to be performed,—"*subjection to the higher powers,*" that is to say, to the authorities that bear rule over us; and *the grounds* upon which that duty is required. For clearness' sake, we will begin with the grounds of our obedience to civil authority.

The first reason for this duty is to be found in the *origin of civil government*. There is no power or authority but of God; the authorities that are in the world, are ordained or arranged by Him: so

Let every soul be subject to the higher powers; for there is no power but of God: the powers

that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. ver. 1, 2.

that he that resisteth the civil authority, resisteth the ordinance of God, the appointment or arrangement of his overruling providence: therefore it is added, "they that resist shall receive to themselves judgment."

But how, it may be asked, are "the existing authorities" the appointment of God? In the first place, it is the Almighty who made man a *social* being, and in so doing rendered civil government necessary to his welfare. In this sense, therefore, God is the author of civil government; not of any one form in particular, but of government in all its forms, whether the supreme power be vested in the hands of one, of a few, or of many: so that if our lot had been thrown in a country where the government was despotic, or democratical, or of some other equally ineligible description, it would have been as much our duty to submit with reverence there, as it now is under that mild and happy constitution which we enjoy, by God's good providence, in this favoured empire. Indeed, any rule is preferable to anarchy; the worst government better than none. Inasmuch, then, as God Almighty is the author of civil society, we may well understand that the powers that be, even all existing governments, are, in this sense, "ordained of God:" for without government how could society exist?

But we must go farther, and regard the Almighty not only as the *Creator*, but as the *Governor* of mankind: not only as having endued us with social instincts, but as presiding supreme over human life. The whole earth with its thousand millions of inhabit-

ants and the numerous communities into which they are divided, is the kingdom¹, or, I should rather say, the “footstool”² of the Most High;—a mere appendage of his universal empire;—a small colony (and alas! how distant from the glorious presence of our King!) where immortal spirits are sent to sojourn awhile, and prepare themselves for their true home in heaven. “The Lord reigneth; let the people tremble at his power: He sitteth between the cherubim; let the earth be moved”³ with awe: His government, though of an invisible nature, and distinct from the governments of men, is yet over them all; so that nothing can happen in any nation without his permission. The very evil which occurs in the world is permitted by the Almighty, and overruled by Him to his own wise and gracious purposes. In this view, therefore, we may farther consider “the authorities that are, to be ordered,” or placed in the rank which they occupy, “by God,” as being under the entire control of his providence, and incapable of existing a moment without his permission. How striking to this effect are the words of the prophet Daniel, when interpreting to Belshazzar the mysterious hand-writing on the wall of his palace, which announced the overthrow of the Babylonian monarchy!—“O thou King, the Most High *God gave* Nebuchadnezzar thy father a kingdom and majesty and glory and honour:—but when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him; and he was driven from the sons of men, and his heart was made like

¹ Ps. xxii. 28.² Isa. lxvi. 1.³ Ps. xcix. 1.

the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the Most High God *ruled in the kingdom of men*, and that He *appointeth over it whomsoever he will*¹."

Whilst, then, the sons of men continue to do their duty in their several stations; whilst kings use their authority for the benefit of their subjects; and patriots maintain, without transgressing laws or despising authority, the just claims of mankind to be equitably governed; let no man, nor yet any number of men, imagine that it is their hand which guides the great machine of society, and wields the destiny of nations. The control of the world belongs to God alone. Men are but worms of a day, passing instruments of the Divine pleasure; short-sighted beings, who see but a trifling part of that mighty plan to which they are made subservient, and yet foolishly imagine that they originate, impel, and sustain the whole. Never, then, let us forget to whom the supreme government of the earth and its inhabitants does really belong. Yea, "thine," O Lord, "is the kingdom and the power, and," thine, therefore, be "the glory, for ever and ever."

Having grounded the duty of submission to authority, chiefly on the reason that such authority is of Divine appointment, as being the result of the creative and providential arrangements of the Almighty, the Apostle adds another argument, taken from the advantages which we derive from civil government. Power may be abused, and often has been exercised

¹ Dan. v. 18, &c.

to the injury of others : but the general effects of civil government are beneficial ; and in the main it is true, that “ rulers are not a terror to good works, but to the evil.” If St. Paul could write thus to the Christians at Rome, under the despotic government of the profligate and cruel Nero, how much more justly may we adopt the declaration under the benign rule of the British sceptre ! Human government is, in fact, only a subordinate part of that moral government of God, by which, even in this world, that which is evil is generally punished, and that which is good encouraged. Rulers are ministers of the Almighty to execute his wrath upon him that doeth evil. “ Wherefore we must needs be subject even for *wrath* sake,” lest the sword, which is borne by him that rules, become to us the instrument of vengeance from on high. But if for wrath, how much more for *conscience* ! We owe it to the state to submit to its regulations in return for that protection from evil doers, and the numberless other benefits, which we derive from lawful rule. We owe it also, as we observed before, to Him who is King of kings, and Lord of lords, to reverence his servants ; so that, if we would maintain a conscience void of offence either towards God or man, we must show our care of it by “ being subject to the authorities” that bear rule over us.

For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power ? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore, ye must needs be subject, not only for wrath, but also for conscience sake. ver. 3—5.

Such is the *foundation* on which this duty rests; a foundation laid not only in fear and prudence, as regards our present interests, but in the far firmer ground of a religious conscience. Let us now proceed to a few remarks on the *nature* of the duty required.

The first part of this duty consists in "subjection," or submission, to those who are in authority over us. "Let every soul be *subject*:" and again, "ye must needs be *subject*." It is, as we have already stated, a necessary obligation, both in prudence and in conscience. Nothing is more opposed to the genius of Christianity, than a factious or turbulent spirit. We may, indeed, remonstrate against injustice, even when committed by those in authority, and endeavour to save ourselves from it; but we must do this respectfully and peaceably by appealing to law, not with violence, evil-speaking, and disrespect. It was thus that St. Paul replied to the magistrates who had illegally scourged and imprisoned him and Silas at Philippi, and who would afterwards have dismissed them privately without any vindication of their innocence:—"But Paul said unto them, they have beaten us openly, uncondemned, being Romans; and now do they cast us out *privily*? Nay, verily; but let them come themselves and fetch us out." On another occasion, when he was on the point of being scourged in consequence of an arbitrary command, he prevented the injustice by demanding of the superintending officer: "Is it lawful for you to scourge a man that is a Roman and uncondemned?" A farther instance of the same kind we might notice in the appeal to Cæsar

which the Apostle made, when the Governor Festus would have sent him, against right, to be tried at Jerusalem.

Examples of this kind justify us in the use of legal and peaceable means to preserve ourselves from oppression. But there is neither example nor doctrine in Scripture to sanction the forcible resistance of private individuals to their rulers. A *constitutional* resistance of one part of the *state* or ruling power to the encroachments of another, may take place in many countries, and especially in our own, without any breach of Christian principle. But this is a totally different thing from the forcible resistance of *individuals* to the exercise, or even to the abuse, of civil authority.

When king Saul most unjustly, and most ungratefully, persecuted the valiant David, and made reiterated attempts to take away his life;—when, in malice towards the champion of Israel, he slew four-score and five priests, and “smote their city with the edge of the sword, both men and women, children and sucklings,” because they had received David even without any suspicion of the hatred which the king bore to him:—surely such conduct was sufficient, if any conduct could be, to justify David in taking up arms against his sovereign! How unmerited and malicious the private wrong! How aggravated by public oppression and cruelty! Yet neither self-preservation, nor even the cruel injustice of Saul, appeared to David enough to justify an appeal to arms. He only fled before the tyrant: nay, twice, when he might have slain Saul in his own defence, he withheld his hand under the deep sense which he enter-

tained of his duty to his king. What renders this conduct the more remarkable is, that Saul had been already condemned of God for his disobedience, and David himself anointed as his successor. But so highly did he rate a subject's duty, that when the Amalekite, who feigned that he had slain Saul at his own request, after the defeat in Mount Gilboa, came to tell David what he had done, hoping thereby to please him, as successor to the crown, David immediately commanded him to be put to death as for an act of wicked treason.

True it is, that king Saul was in a peculiar manner "ordained," or set in his royal station, by the Almighty, being especially appointed by his command, and therefore having a "divine right" to the crown which he wore. In this respect he and others of the Israelitish kings differ materially from princes or other supreme rulers in general. But though the latter have not the same divine right to the possession of rule, they have, in the exercise of that rule, a divine right to submission on the part of their subjects; a right which may justly be called divine, as being laid down in the word of God. Though the authority of a sovereign may, under the overruling providence of God, be the immediate result of a human compact, still his person is sacred, and submission to him due upon a principle of religion.

We have cited the example of David; and if now we look to a yet higher pattern, even to the Son and Lord of David, we shall still read the same lesson, which we learnt from the champion of Israel. What could be more unjust than the circumstances of our blessed Saviour's apprehension by the chief priests,

and his condemnation by Pilate? But did our Lord sanction resistance on this occasion? Did he not, on the contrary, condemn it in the most express terms? When Peter drew his sword in his Master's defence, what did Christ but heal the wound inflicted by the violence of his disciple, and warn him that those who "use the sword," on such occasions, "shall perish by it?"

Besides submitting to the public authorities, we must also be conscientious in rendering to all their respective dues, whether it be in the payment of taxes direct or indirect, for the maintenance of the state; or in showing, moreover, that respect and honour to the persons of our rulers, without which their authority cannot be upheld.

For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honour, to whom honour. ver 6, 7.

The Christians at Rome, to whom the Epistle before us was addressed, were, it is probable, chiefly, if not universally, private citizens, and therefore requiring to be instructed in the duty of subjects, not in that of rulers. In the present day, the case is happily otherwise; both rulers and people being united in the common profession of the same holy faith. The former, therefore, no less than the latter, will, as Christians, look to the Scriptures for the principles which are to guide their conduct. Nor will they look in vain. In the passage under consideration, the Apostle sketches briefly, but most clearly, the duty of rulers, even while enforcing submission to their authority. For let it not for a moment be supposed, that Christianity, though jealous of the peace and good order of society,

is in the slightest degree favourable to tyranny and arbitrary power. Far from it! She addresses herself to the conscience of the prince, not less than to the conscience of the subject. She places both alike under the same responsibility towards God, the same hopes and fears of future reward and punishment. True it is, she takes out of the hand of the subject the sword of resistance to authority, and declares the Almighty to be "the only ruler" of princes. Still he is their ruler. To him they are answerable for the use or abuse of their power; and from him must they expect, either in this world or the next, or rather in both, their recompense accordingly. The Christian ruler, then, will consider himself as a minister of God for the good of mankind, invested with authority for the encouragement of those that do good, and the punishment of them that do evil. Whatever be the *channel* through which his authority may have been derived to him, he will look upon God as the real *source* of it: whatever the *ends* to which he might direct it, he will remember that the good of society is its real *object*; whatever the manner in which he might employ his power, he will keep in mind that the *use* which ought to be made of it is "truly and impartially to administer justice, to the punishment of wickedness and vice, and to the maintenance of true religion and virtue."

Such are the principles which the Gospel enforces both on prince and people, supporting the authority while it binds the consciences of rulers; securing the welfare, yet curbing the licentiousness, of subjects. Men will be better magistrates and better citizens, in proportion as they are better Christians; and there-

fore it is clearly the interest of every state, as it values its own welfare, to foster such a religion in its bosom, and to promote, as effectually and extensively as it can, the influence of its salutary principles. What can we desire more, as subjects, than that the "sovereign authorities," should propose to themselves vice as the object of their hatred, virtue of their approbation, the good of the people as their end, and God most high as their judge? Or what can those that rule wish for rather than to be considered as servants of the great God, and as such to be obeyed, not from constraint, but from conscience, with that respect and honour which the servants of such a master will receive from those who fear him?

In a previous discourse, we considered the Christian in his immediate relation to the Church, and then, observed his conduct in the common instances of social life; on the present occasion, we have regarded him as a *member of the state*, whether subject to the rule of others, or invested with authority himself, and we now proceed to sum up his principles of relative duty under that general maxim of rendering to every man, whatever may be the relation in which we stand to him, that to which he is entitled at our hands. Be just to all men; withhold from none that which is due to him; "Owe no man any thing, unless it be to love one another," and that we must owe, simply because we can never fully pay it. We must still pay, and still owe, to our

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh

*no ill to his neighbour :
therefore love is the ful-
filling of the law. ver.
8—10.*

neighbour the debt of love. The obligation, though constantly met, is continually new. Nor must we ever consider ourselves exempt from its demands; more especially as the cultivation of Christian charity is the best security for the right performance of every relative duty. All the particular commandments of the Second Table of the Law are summed up in the general precept of loving our neighbour as ourselves. He that thus loves another will neither do nor wish him evil, (whether by adultery, theft, false witness, covetousness, or any other crime,) but, on the contrary, all the good in his power: so that love is the fulfilling of the law, the great foundation of social virtue, the master-key to all our duties—a summary, in effect, of universal righteousness.

Diligently, then, let us cultivate this sacred principle, that the living sacrifice of our conduct may ascend up to God from the altar of the cross, glowing daily more and more with the pure flame of Christian charity. For continually do we draw nearer to the

dawn of a holier world; for which, therefore, we ought to be continually preparing. Each day brings us nearer to the eternal day. Even in this world, the night of ignorance and sin has already been to a great degree relieved by the progress of Christianity; and soon it will be altogether dispelled to the true believer amid the flames of a burning world, and the glorious light of everlasting salvation.

*And that, knowing
the time, that now it is
high time to awake out
of sleep: for now is
our salvation nearer
than when we believed.
The night is far spent;
the day is at hand: let
us therefore cast off the
works of darkness, and
let us put on the ar-
mour of light. Let us
walk honestly as in the
day; not in rioting and
drunkenness, not in
chambering and wan-
tonness, not in strife and*

Oh! keep these prospects in view, and in all things walk worthily of them, studying not only correctness of conduct, but that which is comely to religion and graceful to the soul: Neither confine your attention merely to the *relative* duties, important as they are; but attend equally to your *personal* purity, that there too the beauty of piety may shine forth, and not be sullied, dishonoured, and defaced, either by sensual practices or uncharitable tempers: “but put ye on the Lord Jesus Christ;” invest yourselves, as far as may be, with virtues like his; not considering how you may provide for the flesh, at least so as to fulfil its irregular appetites and desires, but how you may rise above self and the world, and in some degree resemble your divine Lord and pattern, both in his heavenly temper and his disinterested love to mankind; that so, through his grace, your faith may be fruitful in obedience, and, through his atoning merits, your obedience may be accepted before God, as the service due from a reasonable creature to that gracious Being whose mercy has saved him from perdition, and called him to everlasting glory.

envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. ver. 11—14.

LECTURE XII.

Rom. xiii.

NOTES.

(P. 237.) *The higher powers*, ver. 1.]—Or “sovereign authorities.” Ἐξουσίαις ὑπερεχούσαις. Ἐξουσία is different from δύναμις, and generally (though not always) implies the notion of right or privilege, as in *John* i. 12. *Heb.* xiii. 10. It is, therefore, more accurately translated by the term “authorities.” “The word ‘sovereign’ renders the exact meaning of that Greek word for which the English Bible in this place puts the comparative ‘higher:’ in another passage it is very properly rendered by a word equivalent to ‘sovereign,’ by the word ‘supreme.’” (1 *Pet.* ii. 13.) Bishop Horsley, in his Sermon on ver. 1, which is particularly deserving of perusal, has a most clear and scriptural statement of the duty of civil obedience.

(P. 237.) *Ordained or arranged.*]—The critical reader may observe the repeated use in this passage of τάσσω or its derivatives. It is God who *marshals* the hosts of the nations. Their ordinance or ordering is his arrangement (διαταγή): the “sovereign authorities” are “set” by him (τεταγμένοι) in the post of command; and the rest of mankind, in their several stations, being arranged under them, are to submit to be ordered accordingly (ὑποτάσσεσθαι), not to set themselves in array against them (ἀντιτάσσόμενοι), in opposition to this διαταγή of the Almighty. To be discontented with the post assigned us, or disobedient to those set over us, is an offence in effect against our heavenly King.

(P. 238.) “*Receive to themselves judgment.*”]—Κρίμα not κατά-

κρμα. See the difference, chap. v. ver. 16. This passage should seem to give countenance to the opinion that the general law here laid down admits of being *suspended* in certain extreme cases, but that "in such cases men must judge and act *at their peril*: and woe be to them who use their liberty as a cloak of maliciousness, instead of remembering that, under all trials and vicissitudes, they are the servants of God:" from whom they will accordingly "receive judgment," and before whom they will find it, assuredly, a far more difficult matter to justify resistance to the sovereign authorities, than in the eyes of a turbulent faction, or of a deluded mob. The quotation above is from the "British Critic" for Oct. 1829, p. 307; where the whole passage is deserving of consideration. See the seventh note for farther suggestions on this point.

(P. 238.) "*Existing authorities*" the appointment of God?—
"Sometimes it pleaseth God himself by special appointment to choose out and nominate such as to whom dominion shall be given; which thing he did often in the commonwealth of Israel. They which in this sort receive power immediately from God, have it by mere Divine right; they by human, on whom the same is bestowed according to men's discretion, when they are left freely by God to make choice of their own governors. By which of these means soever it happen that kings or governors be advanced into their estates, we must acknowledge both their lawful choice to be approved of God, and themselves to be God's lieutenants, and confess the power which they have to be his." *Hooker, Eccles. Polity, Book VIII.*

(P. 240.) *Men are but instruments of the Divine pleasure.*—
Man, in his pride, would make himself the original fountain of authority, arrogating to his own wisdom the merit of arranging the different kingdoms of the world, and forming their several constitutions. Hence the practice amongst ourselves of almost deifying our ancestors, by attributing all our political blessings to their foresight and exertions: whereas it is clear from history, that some of the greatest of these blessings were brought about quite incidentally, and almost without observation, or even occasioned by the vices of our ancestors. "We of this kingdom," says Paley, "have been most remarkably favoured with the visible protection of heaven; and there are in our own

history so many marks of a Divine interference, that if we do not acknowledge it, we are either the blindest or the most ungrateful people upon earth. Let me more particularly call your attention to the following very singular circumstances in some of the greatest events that have happened in this country. Our separation from the Church of Rome was begun by the passions of a prince, who meant nothing in the world less than *that* reformation of religion which was the consequence of it. The total dispersion and overthrow of what was profanely called the *invincible* armada was effected almost entirely by winds and tempests. That dreadful Popish conspiracy, which seemed guarded by darkness and silence against all possibility of detection, was at last casually discovered by an indiscreet and obscure letter. At a time when there appeared no hope of ever recovering our ancient form of government, it suddenly rose from the ruins in which the tragedy of those times had involved it, under the direction of a man who had helped to destroy it, and who seemed almost to the last moment undecided whether he should restore or destroy it again. Our deliverance in the following reign from the attempts of a gloomy tyrant to enslave both body and soul was brought about by the concurrence of the most surprising incidents, co-operating, at the critical moment upon which the whole depended, with the noblest efforts of true patriotism. These are a few remarkable facts selected from a multitude of others scarce less extraordinary; and they bear evident traces stamped upon them of a Superior Power." *Sermon on Psalm xxii. 28.*

(P. 241.) *Under the despotic government of the profligate and cruel Nero.*]—Those who would see this part of the subject put with great force and clearness, may consult Bishop Horsley's *Sermon on Rom. xiii. 1.* (No. xliy.) already referred to.

(P. 243.) *Constitutional resistance, and totally different from the forcible resistance of individuals, &c.*]—Like other duties, that of obedience to rulers must give place to duties of paramount importance. e. g. when the two claims are in collision, we must obey God rather than man. *Acts iv. 18, 19.* But this is not resistance: there is still a passive submission, though no positive obedience.

On the same principle, in a *limited* monarchy, where the king

governs by law, we are not bound to obey those commands which are opposed to the law. "Attribuat rex legi, quod lex attribuat ei, potestatem." "Rex non debet esse sub homine, sed sub Deo et lege." It is on this ground we justify the refusals to comply with the illegal commands of king James II. on the part of Magdalene College, Oxford, and of the seven bishops. Here was no forcible resistance, but submission still to the king's power, combined with the refusal to obey an unlawful command. The Bishops, for instance, "unanimously answered, That they were ready to go wherever his Majesty was pleased to send them;" though "having acted according to law and their own consciences, no punishments should ever be able to shake their resolutions." Rapin. See also their "petition" to the king.

The case of the "Revolution" itself is to be judged of on a different principle. In that there was, undoubtedly, "forcible resistance." "It has been resistance to a king who made no account of his own engagements, that has, in the issue, placed on the throne the family which is now in possession of it." (*De Lolme, on the Constitution of England.*) It was, however, the resistance, not of *private* individuals, but of the nation at large, or rather of those who were properly the public guardians and conservators of the constitution, against unlawful measures on the part of the king, tending clearly to its subversion. "It was evident," says Rapin, "that the king no longer pretended to govern by the laws of the land, but according to his will and pleasure. He had sufficiently discovered his intention; so that nothing less than a total subversion of the government in Church and state could be expected. If this did not sufficiently authorize the most considerable members of the state to take measures for the prevention of such a design, it is hard to conceive, what difference there can be between a government, like that of England, limited by laws, and an absolute monarchy." Again, he observes, "to decide this question, the government of England must be distinguished from that of other states; and on pretence of the name of king, common to so many princes, the rights of one sovereign not confounded with those of another, in order to apply to a king of England whatever is asserted of sovereignty in general." "In kingdoms," says Hooker, "of

this quality," (i. e. such as that of England) "the highest governor hath, indeed, universal dominion, but with dependency upon that whole entire body, over the several parts of which he hath dominion; so that it standeth for an axiom in this case; the king is 'major singulis, universis minor.'"

It is farther to be observed, that the "highest power acknowledged in England" (*De Lolme*, book I. chap. iii.) and, indeed, in every country, is the *legislative*; and it is "with regard to the share allotted to him of the legislative authority," that the king of England "is sovereign, and only needs allege his will, when he gives or refuses his assent to the bills presented to him." As "charged with public administration, he is no more than a magistrate; and the laws, whether those that existed before him, or those to which, by his assent, he has given being, must direct his conduct, and bind him equally with his subjects." (*De Lolme*, book I. chap. iv.) This supreme power of the legislature, James II. attempted to subvert; and, therefore, a plan of resistance to his encroachments was formed and carried into effect under the conduct of persons of such public station, (Peers and leading Gentry, there being at the time no Parliament,) as made it their duty to defend the laws and constitution of the country, assisted by the husband of a near, if not the nearest, heir to the crown. Such a resistance, in which we might almost say that the *three* branches of the Supreme Power were virtually opposed to lawless encroachments, was clearly a "constitutional" resistance, and is by no means to be ranked with that insurrectionary resistance which St. Paul condemns. It was, in fact, a resistance of the legislative authority to the usurpations of the executive, not of one or more private individuals to an authority above them; the king, as we have seen, not being above the law.

How far, then, is this important precedent from giving any sanction to *private* resistance, the offence which the Apostle had in view! If any wrongs could have justified such resistance, surely the persecutions inflicted upon the first Christians would have done so. But they submitted, (as our Lord had set them an example;) and why? Because their persecutors could have had no power against them, if they had not received it from above; and, therefore, to resist, was to resist the orderings of

God's providence. We may not *do* wrong at the command of the power; but we may be obliged to *suffer* wrong, rather than have recourse to violence, turbulence, or faction.

Had the monarchy of England been constitutionally despotic at the time of the revolution, that is, had the king been at once the sole depositary of the *legislative*, as he was of the *executive*, authority, resistance to James II. would not have been justifiable; as his commands (however arbitrary) would then have been lawful, or rather law itself.

In the present day, the danger to be feared is not so much encroachment on the part of the executive power, as evils of a directly contrary character, arising from that spirit of democratic insubordination, to which superficial knowledge, combined with habits of self-indulgence, and self-conceit, has given birth: and what men now need, is not so much to be reminded, that there are certain *extreme* cases in which the executive may be forcibly resisted by those who compose, or should compose, the other branches of the state, as to be admonished of the general truth, that civil authority is derived ultimately from God, and that resistance to it is, in his sight, a grievous offence.

Even in such cases of resistance as the great Revolution, the grounds must be both very clear and very urgent to justify an appeal to arms. It is not every encroachment of the executive that justifies such an extremity. James II. pursued a systematic plan for the destruction of the constitution and religion of the country; nor was it till *all other measures had failed*, that force was called in. In the *private* relations of life, it is not, for instance, every act of folly that justifies a father in disinheriting his son; nor every harsh command, a son in disobeying his father; nor every complaint between man and wife, a divorce. In one word, it does not follow, in any of our social relations, that every failure of duty on one side justifies failure also on the other. Parents must be kind to wayward children; children obedient to unreasonable parents; husbands or wives affectionate to perverse partners; and servants submissive to "froward" masters. The case must be *extreme* to loosen the ties of duty; or rather, some *paramount duty* must intervene, to set aside the minor claim.

Archbishop Leighton is reported to have said to the Earl of

Middleton, when pressed on the question of the lawfulness of defensive arms against the government, that "he wished kings and their ministers would believe them lawful, and so govern as men that expected to be resisted; but that their subjects would believe them to be unlawful, and so the world would be at quiet." *Burnet's "Own Times,"* 1662.

(P. 244.) "*Divine right.*"]—"Again, on whom the same (supreme power) is bestowed at men's discretions, they likewise do hold it by Divine right. If God in his revealed word hath appointed such power to be, although himself extraordinarily bestow it not, but leave the appointment of persons to men; yea, albeit God does neither appoint nor assign the person; nevertheless, when men have assigned and established both, who doth doubt but that sundry duties and affairs depending thereupon, are prescribed by the word of God, and, consequently, by that very right to be exacted? For example's sake, the power which Roman emperors had over foreign provinces, was not a thing which the law of God did ever institute, neither was Tiberius Cæsar by especial commission from heaven therewith invested; and yet payment of tribute unto Cæsar, being now made emperor, is the plain law of Jesus Christ. Unto *kings by human right, honour by very Divine right* is due. Man's ordinances are many times propounded as grounds in the statutes of God. * * * * * That the Christian world should be ordered by kingly regiment, the law of God doth not any where command; and yet the law of God doth give them which are once exalted unto that place of estate, right to exact at the hands of their subjects general obedience in whatsoever affairs their power may serve to command; and God doth ratify works of that sovereign authority which kings have received by men. This is, therefore, the right whereby kings do hold their power." *Hooker, Eccles. Polit.* Book VIII.

(P. 245.) *Payment of taxes*, ver. 6.]—"Taxes" seem, rather than tribute, to be what is meant by φόρος.

(P. 246.) "*The only Ruler of princes.*"]—"That is, of supreme authorities generally, whether absolutely monarchical, or of some other character. With us, not only the legislature collectively, but the king individually, in his united capacity, as the chief branch of the legislature, and as supreme magistrate,

“ is above the reach of all courts of law whatever, and his person is sacred and inviolable.” *De Lolme*. Were it otherwise, he could not be *supreme*, but would be *subject* to that court, to which he should be amenable.

(P. 246.) *Maintenance of religion and virtue.*]—“ They that are exalted to rule, ought to consider who raised them, and for what they are raised, and so faithfully to do justice. They are raised on high, as the stars are set in their orbs, for influence, and the good of the inferior world ; and as the mountains which rise above the valleys, not to be places of prey and ruin, but by the streams they send out to refresh them. So from magistrates *judgments ought to run down as water, and justice as a mighty stream.*” *Archbishop Leighton’s Sermon on Rom. xiii. 5, &c.*

(P. 249.) *Comely to religion, and graceful to the soul.*]—*Εὐσχημόνως.*

LECTURE XIII.

MUTUAL CONDUCT OF CHRISTIANS IN THINGS INDIFFERENT.

ROM. xiv. xv. 1—12.

For one believeth that he may eat all things : another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not ; and let not him which eateth not, judge him that eateth : for God hath received him. xiv. 2, 3.

THE doctrines of Christianity, and its leading principles of conduct in regard to our more important duties, have been laid down by the Apostle with admirable force and wisdom in the foregoing chapters of this celebrated Epistle. In the passage now before us he enters upon a question, which may be considered as of a more incidental character, yet in its practical bearing of considerable moment. It relates, it is true, to things indifferent in themselves ; but those indifferent things become important, when they are capable of being an occasion for ensnaring the conscience, or unduly exciting the temper of the Christian. Perhaps, indeed, if the contentions of the Christian world could be fairly summed up, one-half

of them would be found to be about matters of comparative indifference. The same may be said of the moral mistakes of mankind, by which the consciences of so many are disturbed, if not polluted, on account of matters in themselves neither good nor bad. It is very necessary, then, for the Christian to be provided with principles to guide him not only in cases of momentous duty, but also in reference to things in themselves indifferent, respecting which scruples may be raised either by himself or by others. Happily for the Christian Church, St. Paul was led to lay down such principles for its direction, in discussing a question concerning "meats and days," which troubled the Christians at Rome at the time when he wrote to them his apostolic letter.

It is well known that in the Mosaic ritual certain "meats" were forbidden, and certain "days," in addition to the weekly sabbath, sanctified, or set apart for religious purposes. Nor was it unnatural, that such of the new converts to

Christianity, as had been previously brought up in the Jewish

Him that is weak in the faith. xiv. 1.

religion, should be shocked by the common use which other Christians made of meats and days. It would require time to render them fully acquainted with the elevated character of the Gospel, and reconcile them to the abrogation of those distinctions which the elder economy required. Even time itself might be insufficient in the case of many to prevail against notions imbibed in infancy and interwoven with their very growth. To the last they might continue, though strong in Christian sincerity, yet so far weak in the Christian faith, as not having sufficient strength of

opinion to shake off the trammels of Judaism, and rise with the Gospel, above the circumstantial of a peculiar dispensation, to the height of Christian holiness.

But how were such believers to be dealt with? Were they to be rejected as unworthy of the Gospel? Were they to be looked down upon and treated with disdain, as persons of narrow views, as mere formalists in their notions of right and wrong? Far from

Receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth: for God hath received him.
xiv. 1—3.

it! They were to be received with kindness and consideration. Their minds were not to be harassed and distracted, drawn from the great substantials of religion, or driven into an opposition to conscience, if not into apostasy from the faith, by a dictatorial determining of their doubts: but, on the contrary, their scruples, although extreme, and urging them beyond even the Jewish ritual, were to be treated with respect and candour. The "weak" too, in their turn, were to exercise a similar spirit of candour and respect towards those whose views were different from their own. As they were conscientious in their scruples, so might others be no less conscientiously free from them. Each was to give his neighbour credit for sincerity. The one was not to despise the other for his scruples; and he too was not to condemn the other for the absence of such feelings.

Mutual condemnation is at all times dangerous, but above all, when the matter is evidently of a *doubtful* nature. Here we are particularly called

upon to remember, that we are not, in point of religion, servants of each other, but of Christ, upon whose judgment it is that we depend either to stand or fall: and happily for the servants of such a Master, notwithstanding the contempt or condemnation they may meet with amongst us, God is able to uphold them; and, assuredly, if sincere in his service, they shall be holden up, whether influenced by weak scruples, or unrestrained by such scruples in matters left by the Almighty to their own discretion.

Who art thou that judgest another [man]'s servant? to his own master he standeth or falleth: yea he shall be holden; for God is able to make him stand.
xiv. 4.

The "weak," then, is not to be *despised*; nor is he, on his part, to *condemn* those of different views. But every one is to look, instead, to his own conduct; to see, that he acts from conscientious motives, and is fully persuaded in his mind that the course pursued by himself is warrantable, at least, if not praiseworthy. Nay, more, every Christian must remember that he is, in a peculiar manner, to serve him who, in virtue of his death as the price, and his resurrection as the seal, of his title, is Lord both of the dead and the living. Whatever we do, we must do it as unto the Lord. This is the great principle, which must regulate all our actions. When Christians act thus; when they observe days or abstain from meats, under the persuasion that it is pleasing to God to do so; or, on the other hand, when they neglect those distinctions under the belief that Christ has abrogated the ritual of Moses, and requires from his

One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind, &c.
xiv. 5—9.

followers a more spiritual service; then "he that regardeth the day, regardeth it to the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord; for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For to this end Christ both died and rose and revived, that he might be Lord both of the dead and living."

However Christians may differ on unimportant matters, they must all agree in these general principles. They must remember that they all belong to Christ, the servants whom he has bought with his blood. His will must be our law in all things. The desire to please him, our ruling motive. As we hope to die unto Christ, and to belong to him in the next world, we must live to him now, and prove ourselves his servants here.

And as *we* are Christ's servants, so (be it remembered) are our fellow Christians also; amenable to

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. xiv. 10—12.

his unerring will, not to our fallible opinions; and to him therefore must all judgment be left. The relation, in fact, in which one Christian, as such, stands to another, is not that of lord or judge in such matters, but of a brother. "But thou," who art weak and scrupulous in thy religious views, "why judgest thou thy brother,"

for not being like thyself; "or thou too," who art strong, "why," on a similar ground, "*despisest* thou thy brother?" Usurp not the prerogative of your Divine Lord; to whom we shall all, at the judgment day, confess the real principles on which we now act, however secret, and give an account of all that we either say or do.

No longer, then, let us presume, especially in matters of an indifferent or of a doubtful nature, to judge one another; but rather let this be our judgment, to have a kind consideration for the conscientious scruples of our fellow Christians, even where they may appear to ourselves to be altogether groundless, and to be ready, in matters of indifference, to make some compromise of our Christian liberty, rather than cause a brother, for whom Christ died, to offend through our example, or to fall away from his religion altogether through our unkindness. It was thus St. Paul both acted and taught: he knew full well, that the Jewish distinction between meats was abolished by Christianity; and that "to him" only "that esteemeth" such "a thing unclean, to him it is unclean;" whilst to others, who use the same with temperance and thanksgiving, no religious defilement accrues. Yet *in charity* even

Let us not, therefore, judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of man. Let us, therefore, follow after the things which make for peace, and things where-with one may edify another. For meat destroy not the work of God. All things indeed are

pure ; but it is evil for that man who eateth with offence. It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. xiv. 13—22.

these, the Apostle teaches, may be called upon to refrain from what they know to be lawful, lest they should become the occasion of grieving the consciences, and destroying the souls, of those for whom, no less than for themselves, Christ vouchsafed to die. It may, indeed, be a good thing not to place religion in such unimportant matters, and to rise above those Jewish distinctions, now that they have been abrogated by the Gospel. Still, let not that which is good be evil spoken of; let not our liberty be so used as to give occasion to the reproaches of the weak, or to the still more serious charge of uncharitableness and contention. The spirit of the Gospel is far above any zeal about such little things one way or other; “for the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.” These are the great objects of Christian solicitude. “He that serves Christ in “the earnest pursuit of these things,” is at once “acceptable to God, and approved of men.” The excellence of his choice is manifest to all; the value of the ends which he proposes to himself is unquestionable. To such ends, then, let our aims be directed; on such objects let our eyes be fixed. Let the peace and edification of the Church be far dearer to us than the maintenance of our own liberty in indifferent matters; and in this spirit let us ever be ready to make concessions, remembering that many things are lawful, which, in the eye of Christian charity, are not expedient. When the practice of what

we consider allowable in itself, is detrimental to our brethren in the faith, we are called upon, out of love to them, to refrain, content that, in private, God sees and approves our sentiments. Happy the man who does not convert a blessing into a curse, by making his superior wisdom a stumbling-block to his neighbour, and condemning himself through an uncharitable performance of that which he approves.

As to the weak or over-scrupulous Christian, he might endeavour to remove his scruples by cultivating larger views of our holy faith; but whilst his doubts remained, whilst he continued to make to himself a distinction between meats, he was to be condemned, if he acted as one who made no such difference. “For whatsoever is not of faith is sin:” in other words, whenever we act otherwise than according to our own conscientious persuasion at the time, we act wrong; the action, though allowable in itself, is sinful in us, if we do it believing it to be forbidden.

And he that doubteth, is damned if he eat; because he eateth not of faith: for whatsoever is not of faith, is sin. xiv. 23.

The more solemnly to enforce his exhortations to mutual candour and concession, the Apostle urges the example of our blessed Lord. It was not for his own pleasure that Christ came into the world, and submitted, as the Scriptures had foretold, to that contempt and reproach, which men cast upon the Gospel. It was for our salvation that he bore all this: and shall not we, after his Divine example,

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself, but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime, were written for our learning; that

we, through patience and comfort of the Scriptures, might have hope. Now the God of patience and consolation, grant you to be like-minded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ: wherefore receive ye one another, as Christ also received us, to the glory of God. xv. 1—7.

study to deny ourselves, and to please each other in minor matters, for our mutual edification in the great essentials of religion? Shall we not, under God's grace, cultivate unanimity in his service, even where entire agreement of opinion is unattainable, receiving each other in charity, even as Christ has received us all to glory.

The contentions in the Church at Rome arose chiefly from the different views of the Jewish and the

Gentile converts, and it was much heightened by the jealousy which naturally subsisted between them. To remove these feelings, and to raise each in the other's esteem, St. Paul again reminds the Gentile, that our Lord himself was a Jew, a minister of the circumcision, in fulfilment of the ancient prophecies made to the patriarchs; whilst, at the same time, he calls to the remembrance of the Jew the predictions, in which their prophets abounded, of the eventual participation of the Gentiles in the redemption of the expected Messiah.

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. xv. 8—12.

I may seem, my brethren, to have been occupying your attention with a subject which time has now rendered obsolete, and the discussion of which is no

longer calculated to answer the purposes of Christian edification. But all inspired Scripture is, and will ever continue to be, productive of profit. Even should the letter become inapplicable, the spirit will never cease to apply. For though none amongst us insist upon the observance of Jewish festivals, or abstain, on religious grounds, from the use of meats, there are other matters, in themselves of an indifferent nature, with which religion is often, perhaps, too much blended, to the detriment of Christian charity, and the neglect of those more substantial and unequivocal parts of piety—"righteousness, peace, and joy in the Holy Ghost." As instances of such things, indifferent in themselves, we may mention social intercourse and recreations, which we may call indifferent, as being in their own nature neither good nor bad, but only as they are used. Yet to those who have been accustomed to observe the religious sentiments of mankind, it is well known how much stress is laid upon these indifferent things, without any consideration of the use that is made of them; some judging too hastily and too harshly of those who indulge in them; whilst others may be found abusing their Christian liberty to the ensnaring of more scrupulous consciences.

As to *social intercourse*, it is true it may be carried to excess, and degenerate into dissipation. It may interfere with the stated business of life, or entrench upon its domestic duties. It may be made to administer not to the refreshment, but to the debasement of the mind. It may become subservient to purposes of mere animal indulgence, instead of to the exercise and increase of kindly feelings, the interchange of knowledge, and the general improvement of society

from the collision of the sentiments of its different members. When social intercourse is thus abused, it ceases to be indifferent in its character; it becomes an evil. Yet the evil is not in the thing itself, but in those that abuse it. A man is neither the better nor the worse for his intercourse with society, but for the use which he makes of it. Upon some, indeed, it may be a matter of positive obligation to enter somewhat largely into the intercourse of social life. Their station may call upon them to make in this way their contribution to the general improvement of society; or their tone of character may be such as to render social intercourse far more improving to themselves, than the brooding solitude of the monastic cell, or the rust of constant retirement. In the well-regulated society of Christians, where decorum presides, and religion, though not obtruded, is yet ready at hand to check all licentiousness, excess, and angry debate, may not mutual intercourse tend to soften the temper, to refine the manners, to enlarge the understanding, yea, to improve the heart itself in candour and kindness, and charity, even where it does not, as it often may, promote still more directly our advancement in virtue and piety?

The same may be said of *recreations*. When abused to purposes of gaming, recreation becomes wicked; when pursued as the business of life, or to any excess, it marks the unprofitable servant: still many recreations are in themselves morally indifferent, neither good nor bad, and may be used without enslaving the mind, engrossing the time, hurting the temper, or ministering to avarice.

If, then, these things, though too often abused, may

still be used innocently, and even profitably, it is much to be lamented that they should be made the occasion of so much unnecessary dispute in what is called the religious world. Let the abuse be freely exposed; let every thing that is immoral or profane receive its due condemnation; and let prodigal waste of time be censured as it deserves; but let us not enact fresh crimes, unknown either to the law or to the Gospel, making our brethren offenders for nought, and diverting both their attention and our own from the substantial verities of religion, to punctilious abstinences from things no where forbidden. Much would it tend to the increase of charity, and, I may add, of religion and virtue generally, if the attention of Christians were fixed more steadily and more exclusively on those truly important things—"righteousness, peace, and joy in the Holy Ghost." Of other matters we must judge by the relation which they bear to these. If we find that the things, which we have styled indifferent, are not so in their effect upon ourselves, that they withdraw us from the pursuit of righteousness, wound the peace of our consciences, and diminish that delight and satisfaction which the Holy Spirit may have given to us in the practice of holiness, and the prospect of heaven, then must we act accordingly, and shun what, though innocent in itself, is to us pernicious. But let us not even then condemn others, who may not experience the same dangers, or the same drawbacks, but may, perhaps, from a different tone of mind, be improved by the very things by which we are injured.

On the other hand, those who are free from punctilious scruples in such matters, are bound, as we have

seen, to respect the doubts of their brethren, and not to force them into conformity with themselves, yea, even to refrain from using their own liberty, where indulgence would, by example, lead to evident mischief, without any adequate good to counterbalance it.

Let charity, in short, be the great rule of both parties, leading the one to forbear condemnation, the other to make all necessary concessions, and both to pursue, with united zeal, the great ends of that religion which brings with it righteousness to fallen man, peace with our God, and, through the operation of his Spirit, a joyful hope of a better world, where neither great things nor small will intercept the harmony of the triumphant Church of Christ.

There are various other topics of much interest, connected with the chapter before us, on which, if the time permitted, we might enlarge with profit and satisfaction. But I shall confine myself to one, on which it is very important to form right notions, and guard against mistaken views.

It may be thought, perhaps, that the language of St. Paul respecting the observance of days (xiv. 5, &c.) tends to sanction the non-observance of the *Lord's day*. But let us pause awhile, before we venture on such a conclusion. The Apostle is speaking of *such* observance of days as is in itself a matter of indifference, and important only from the scruples of weaker consciences respecting it. On matters of real importance, whether in faith or practice, none could contend more earnestly than St. Paul. The question, then, resolves itself into this inquiry:—Is the observance of the *Lord's day* a matter of indifference, or is it not? Does that rest upon the same footing

as the celebration of the numerous festivals of the Jewish ritual? Shall we hasten to reply in the affirmative, and immediately launch forth, under a false idea of Christian liberty, into a licentious desecration of our holy festival? No, my brethren; no! Suffer not yourselves to be deluded for a moment by these semblances of superior wisdom. Let not the sound of words weigh more with you than the reason of things. Is it, think you, a matter of *indifference*, whether you have leisure to keep up a knowledge of God, and an attention to the public worship of his name? Is it a matter of *indifference*, whether or not the laborious and the busy shall go on, day after day, immersed in business and labour, without stepping once aside to hear the warning voice, and receive her gracious offers of pardon to the penitent; her glorious promises of reward to an obedient faith in Christ? Or, once more, is it a matter of *indifference*, whether we desecrate the day which the Apostles, guided by the Spirit of God, set apart for sacred purposes, and which Christ himself, and that same Holy Spirit, marked in a peculiar manner as the day selected, under the Gospel, whereon to observe the primeval commandment, and keep in solemn weekly remembrance the varied and stupendous mercies of our God? If these be points of *indifference*, if piety on earth, if the example of Apostles, yea, of our Lord himself, if the command of the most high God, and the honour of his awful name—if these, my brethren, be things of an indifferent nature, then, indeed, it is also indifferent whether or not you “remember to keep holy the Sabbath-day.” But until these most sacred and most important things can be shown to be trifling and in-

significant, presume not to apply to the day of our blessed Lord the words of his Apostle respecting the abrogated festivals of the Jewish ritual. In speaking of such days, the Apostle observes, that both he who observed them, and he who observed them not, might be alike acceptable in the sight of God. "He that regardeth the day, regardeth it *to the Lord*; and he that regardeth not the day, *to the Lord* he doth not regard it." But not so of the Christian Sabbath. He that regardeth this day, regardeth it, indeed, to the Lord, and the blessing of the Lord shall rest upon those who keep it holy. But he who regardeth *not* this day, it is *to Mammon* that he doth not regard it. Pleasure, indolence, or gain, are the incentives to the omission: and, accordingly, must the Sabbath-breaker look for his reward.

Finally, my brethren, in this and every other matter, remember that "you are not your own" masters, nor amenable only to each other's opinion, but that Christ is your Lord and Judge. To him we must leave our brethren, to him we must look ourselves, to stand or fall at the last day. Therefore, judge not before the time; or, if you do judge, judge yourselves, brethren, that ye be not judged of the Lord, but received by him into joy and glory.

LECTURE XIII.

Rom. xiv. xv. 1—12.

NOTES.

(P. 260.) "*Eateth herbs*," ver. 2.]—The account given by St. Chrysostom of this practice is as follows: "There were many of the Jewish converts, who, under the influence of conscientious scruples in regard to the law, kept still the observance of meats, not having as yet sufficient confidence to give up the law. At the same time, to escape the charge of Judaizing, which they might have incurred by abstaining only from swine's flesh, they abstained universally from flesh of all kinds, and ate herbs only, that their practice might have the appearance of abstemiousness (*νηστεία*) rather than of an observance of the law." (Hom. in loc.)

(P. 260.) "*Determining of doubts*," ver. 1.]—Or, "of disputes." Διακρίσεις διαλογισμῶν.

(P. 262.) "*But thou*."—There is evidently an emphasis here in the use of the pronoun; (—"thou?" as opposed to *Christ*, the only Judge;) and a distinction between the first *thou* and the second (Σὺ δὲ—ἡ καὶ σὺ—), as explained in the exposition.

(P. 263.) *Divine Lord*.]—Verses 10—12 furnish a strong argument for the divinity of our Lord. Christ, spoken of in ver. 10, is the Lord (Jehovah. See *Isa.* xlv. 23.) mentioned in ver. 11, and the God to whom we are to give an account, as stated in ver. 12. Observe, the future judgment (ver. 10.) will consist, on our part, in *confession* (ver. 11.); in which we shall give account of ourselves (ver. 12.), and be afraid to say any thing but the truth.

(P. 263.) "*Persuaded by the Lord Jesus,*" ver. 14.]—Rather, "*in the Lord Jesus,*" i. e. through the instruction and appointments of his Gospel.

(P. 263.) *To offend through our example.*]—I have endeavoured to preserve a distinction between πρόσκομμα and σκάνδαλον (ver. 13.); the former a cause of offence to a Christian, the latter of apostasy from Christianity: but, perhaps, this may be an over-nice distinction; see chap. ix. ver. 32, 33. where both expressions seem to apply to the rejection of the Gospel.

(P. 265.) *Make to himself a distinction,* ver. 23.]—See the marginal translation.

(P. 269.) *Things no where forbidden.*]—"O God, as thou hast ever showed thyself justly severe in the avenging of sin, so I know thee graciously indulgent in allowing thy servants much latitude, in the free use of all that thou hast not prohibited: in imitation whereof, give me a heart holily zealous to abhor every thing that is truly evil, and charitably affected to the favourable censure of all usages that are merely indifferent. Let my main case be, to look to the sincerity of my soul, and to the sure grounds of warrant for my actions: for other circumstantial appearances, where thou art pleased to be liberal, let me not be strait-handed." *Bishop Hall. Soliloq. XVII.*

LECTURE XIV.

THE CONCLUSION.

ROM. xv. 13. xvi.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. xv. 13.

WE are now drawing to the close of this admirable Epistle. In it the gracious *doctrines* of the Gospel have been developed, and its holy *precepts* inculcated, with a force of argument, an energy of expression, a tenderness and warmth of affection, and a depth of wisdom, such as we shall look for in vain, except in the inspired volume. Having thus finished the work of instruction which he had proposed to himself, the Apostle adds a fervent prayer to the Almighty for the Roman disciples, that their reception of the Christian faith might redound to their happiness, and be effectual through God's grace to
xv. 13.
the diffusion of "joy and peace" among them, with that blessed "hope" of everlasting glory, which the religion of Christ, and that alone, secures to fallen man. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." To this prayer the Apostle, in his wonted spirit of charity,

And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. xv. 14.

(that charity which hopeth and believeth of another the best it can,) subjoins a kind expression of his confidence concerning his "brethren," at Rome, that the moral effects of the Gospel, and a familiar acquaintance with its truths, were abundant among them, so that they were "full of goodness, filled with all knowledge, able also to admonish one another." A mere *profession* of believing Christianity in a general way, unaccompanied by diligence in obtaining an intimate knowledge both of its doctrines and precepts, marks the lukewarm disciple. Again, *knowledge* without goodness indicates a still more dangerous state, even a spirit of disobedience: and *goodness* itself, or true Christian virtue, whilst it denotes a safe condition, is yet defective if it be not accompanied by *joy and peace* in this world, and *hope* of bliss to come. A "good" Christian ought also to be a happy one. He acts unfairly to himself and to his religion to cherish a spirit of disquietude and despondency. True piety is intended to make us happier as well as better, and *therefore* better, that we may be happier. Hence it is that the Apostle so fervently prays that the faith of the Romans may result in joy, and peace, and hope, while, by charitably giving them credit for the existence, he in effect reminds them of the necessity, of obedience to the precepts of the Gospel, and proficiency in an acquaintance with its doctrines. Happiness is to be promoted by goodness, and goodness by a knowledge of the Christian faith.

But if St. Paul considered the Christians at Rome

to be already of themselves (that is to say, without his instruction or exhortations,) full of goodness, filled with all knowledge, able also to admonish *one another*, why address to them so large an exposition of the faith, and such earnest exhortations to holy living?

The question is answered by himself at once with the modesty of the Christian, and the dignity of an Apostle. He wrote, he says, not so much to instruct them anew, as to remind them of what they had already learnt through other channels; and this he did in discharge of those apostolical func-

Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be [the] minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. xv. 15, 16.

tions to which God, in his "grace," had been pleased to call him, that he might not be negligent and unprofitable in his high vocation as "a public minister" of Jesus Christ to the Gentiles, a priest in the sacred things of the Gospel of God, through whose instrumentality the Gentiles might become a free-will offering, acceptable to God, being sanctified by his Holy Spirit. Such was the momentous commission which St. Paul had to fulfil! Though disposed to entertain the most charitable suppositions respecting his brethren, and to guide his words and actions with the most affectionate consideration for their feelings, yet neither delicacy nor charity could make him unmindful of his apostolic duties. Those benign qualities were, in him, combined with the most active zeal and the strictest fidelity. Whilst, in the fulness of his charity, he gave them credit for abounding both in knowledge and in goodness, he took care that neither the one nor the

other should be wanting in them through any neglect on his part.

What a noble example is this for all Christians to follow, but above all for the Christian minister ! So much zeal tempered with so much charity ! the fidelity and the authority of an Apostle mixed with the tenderness and the affection of a brother !—no exaggerating of faults, no uncharitable surmisings, no bursts of satire, no forwardness to impute blame ; but, on the contrary, an anxiety to believe the best, a backwardness to reprove, a pleasure in giving commendation, by which those who deserved it might be encouraged, and those who did not deserve it roused, under a sense of shame, to make themselves more worthy of the character which they were presumed to possess. Yet in all this there was, as we have seen, no compromise of sound instruction, no absence of salutary admonition, no withholding of unpalatable truths, no sacrifice excepting of those suspicions and uncharitable tempers which are foreign to the spirit of the Gospel. May God in his mercy grant that all those (and herein I speak in all humility for myself, as well as for my companions in the ministry)—may God grant that all, who have thus succeeded to any part of St. Paul's office, as public ministers of Jesus Christ, and priests in the sacrifices of the Gospel, may succeed also to some portion of his faithful and charitable spirit !

But the times, it may be said, are much altered ; the circumstances under which the Christian religion is professed, far different from those in which its first disciples were placed. When the reception of the Gospel was a signal for persecution, it was, on that

account, a presumption of sincerity. Few would then call themselves Christians, from interested motives or from no motive at all. There would be frailty, there would be inconsistency, and, here and there, vainglory or covetousness might have room to operate; but in general the primitive Christians, those, at least, who had embraced the faith as adults, would be sincere, if not earnest, in its profession. But now that Christianity is a kind of heir-loom in every family, and to be called a Christian a thing of course, yea essential to our worldly respectability, we cannot with equal reason presume on the earnestness of Christians as to their religion. It might, therefore, be of dangerous consequence, should the minister of the Gospel address his hearers in the present day precisely in the tone adopted by St. Paul when the very profession of the faith implied so much in the disciple's favour. It might lead to carelessness, to contentment with little or no religion, to an overweening estimate of our privileges, to low ideas of our duty, to a flattering of ourselves in our present condition, and a neglect to improve in walking worthily of our heavenly calling. Still, though change of circumstances may herein require some change of language, and above all make it incumbent upon Christians not to *appropriate to themselves*, without sufficient grounds, the commendations bestowed upon the primitive disciples, the charity which dictated those commendations can never be obsolete. We must still be ready to entertain the most favourable views, and to speak the best we can of each other's character and conduct, willing to believe what we do not actually know, and to hope even where we cannot believe.

St. Paul, before his conversion, was a Pharisee, distinguished above his equals in age for his proficiency in the Jews' religion, and held in much repute among his countrymen for his zeal and strict-

I have, therefore, whereof I may glory, through Jesus Christ, in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea so have I strived to preach the Gospel not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom he was not spoken of, they shall see: and they that have not heard, shall understand.
xv. 17—21.

ness. But these were not the things in which he gloried any longer. His exultation now was to have been called to the apostleship of that religion which he had once so fiercely persecuted. Here he had in truth ample ground for exultation in the favour of God through Christ, whether we regard the *object* to be accomplished by his apostolic labours, (even obedience among the nations to the faith of the Gospel,) the *endowments*, both in word and deed, by which he was qualified for his work; the *miracles* which he was enabled to perform in attestation of his doctrine, the powerful *presence of the Holy Spirit* to give effect to his preaching, or the *extent of country*, through which he had fully proclaimed the Gospel amongst those to whom the very name of Christ had been before unknown. It was a glorious privilege to have been selected for such an undertaking, and still more to have been enabled to carry it on with such success. But whilst the Apostle exults in the retrospect, we must observe how he attributes all the glory to our Lord Jesus Christ: for He it was, who had wrought these things by the hands of his servant.

We must also take notice that the topic is not idly introduced, but with the view of impressing the Romans with a due respect for his office, that they might the more readily receive his instructions. The allusion to this subject is, moreover, a kind of apology for not having visited them sooner. The Gospel had been carried to Rome at a very early period, most probably by some of those "Jews from Rome," who had been converted on hearing St. Peter's first Sermon, and witnessing the miraculous gift of tongues. It being then a principle with St. Paul to preach the Gospel where no one had preached it before, he did not allow the interest he felt in the Church at Rome to turn him aside from this course; but, taking Jerusalem as a centre, he looked around him on the different countries near, which had not heard the glad tidings of salvation, visiting them first wherever opportunity was granted, or (as he speaks himself) wherever a door was opened to him by the providence of God.

In following this course, he had hitherto been prevented from visiting Rome, having proceeded no farther westward than the confines of Illyricum, which lay between Rome and Jerusalem. But now, when writing to the Romans, having accomplished the preaching of Christ in the nearer countries, and having no more place open to him in those parts, which he had not already visited, he began to turn his thoughts to more distant lands, proposing to preach the

For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you, whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I

go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed. xv. 22—32.

Gospel in Spain, and trusting, as he proceeded thither, to indulge the great desire he had for many years entertained of seeing the Christians at Rome, and gratifying his apostolic sympathies by beholding their piety and contributing to their improvement. Meanwhile he was about to proceed with a charitable contribution from the Churches of Macedonia and Achaia, to the poor Christians at Jerusalem. From this favoured spot the blessings of the Gospel had spread among the different nations round; and highly meet was it that they who had been made partakers with the Jews in their spiritual things, should minister to them in carnal things. Having apprized the Romans of his intention of visiting them on his return from Jerusalem, St. Paul bespeaks a favourable reception of his ministry, that so he might “come in the fulness of the blessing of the Gospel of Christ,” with

no drawback from their unbelief: he also solemnly entreats their earnest prayers, that he might be preserved in Judæa from the unbelieving Jews, and that the pecuniary assistance which he was carrying from their Gentile brethren might be received by the Christians at Jerusalem with a gratitude free from all

Jewish pride and bigotry ; that so he might proceed joyfully to Rome, and refresh himself among the Christians there, after the trials which he expected to meet with.

From the " Acts of the Apostles " we learn that St. Paul's intentions of visiting Rome were soon after accomplished, though in a different manner, probably, from what he at first expected. From Corinth, where he wrote his Epistle to the Romans, the Apostle went through Macedonia to Jerusalem. There he encountered a furious persecution ; from which he escaped only by appealing unto Cæsar. In consequence, he was sent in custody " to Rome, and dwelt there two whole years, in a house hired for his own private use, and received all who came to him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." And doubtless to those who heard him with attention and obeyed his instructions with humility, his coming, though that of a prisoner, was, as he had hoped, " in the fulness of the blessing of the Gospel ;" and thus proved also, according to his prayer, an occasion of joy to himself, as well as of holy refreshment after his recent persecutions in Judæa.

Having sent his apostolic benediction, St. Paul commends to the Church at Rome, Phœbe, the bearer of the Epistle, and then subjoins various salutations to some of the Roman Christians who were known to him, and whom he distinguishes respectively by appropriate expressions of affection or

*Now the God of peace
be with you all. Amen.*

*I commend unto you
Phœbe, &c. &c. &c.*

*Now I beseech you,
brethren, mark them
which cause divisions
and offences contrary to*

the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad, therefore, on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Timotheus, &c. &c. xv. 33. and xvi. 1—23.

esteem. To his own salutations he also adds those of the Churches in those parts, and of several individuals who were with him at Corinth; thus promoting, and at the same urging with great earnestness, the maintenance of mutual respect for each other, especially for those who were most deserving of it, together with a spirit of reciprocal affection and unity in a common obedience to the plain truths of the Gospel, and a wise avoiding of those teachers, who, with false doctrines and evil motives, but with kind words and fair speeches, deceiving the hearts of the simple, caused divisions in the Church, and those "offences," or occasions of falling, in which schism ever abounds. There is no work more acceptable to the great adversary of the Gospel than disunion in the Church of Christ. The Almighty is "the God of peace." Disorder and confusion are the work of the evil one. Would that those who promote and maintain on the one hand, or who on the other give occasion to divisions, would duly consider whose wishes it is that they are furthering! It should be no light matter, which should weigh with a Christian, to dissent from the regularly established Church of his country:—nothing, in fact, short of the impracticability, after humble and mature deliberation, of remaining in its communion with a safe conscience. Mere choice is here no sufficient reason. Division among Christians,

with all its offences, is too serious an evil, not to be averted by every compliance we can make consistently with our integrity; peace too great a blessing to be trifled with. "Wherefore, my brethren," beware of those who produce or promote schisms, or a separation of the body of Christ into opposing factions: "mark them which cause divisions and offences contrary to the doctrine which ye have learned" from the Apostles, and "avoid them" as disturbing the peace of the Church, and furthering that state of uncharitableness and confusion, in which none but the adversary can rejoice.

The Epistle closes with the usual apostolic benediction. "The grace of our Lord Jesus Christ be with you all. Amen:" and the following ascription of glory to the Almighty: "Now to him that is of power to establish you according to my Gospel and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:)—to God only wise, be glory through Jesus Christ for ever. Amen." xvi. 24—27. In this doxology, and the benediction which precedes it, several of the most important truths are implied. It is natural to man to claim to himself the merit, the power, the wisdom, and the glory, of saving his own soul, together, moreover, with the liberty of doing it in his own way. But what says the Apostle? When he prays that the "grace" or favour of our Lord may be with all Christians, does he not plainly declare

that our salvation is not grounded upon our own *merit*, but upon the grace or free goodness of Christ, who by his precious blood-shedding has purchased to himself the right of dispensing happiness to mankind solely according to his own favour, and not according to our imaginary claims? If his “grace” be with us, then only are we in “the way of life.” Let his favour be conciliated, and we are safe. Again, as to the *power* and the *wisdom* displayed in our salvation, and the *glory* which redounds from it,—these too the Apostle ascribes entirely through Christ to the Almighty Author of all our goodness and all our blessings: “Now to him that is of *power* to establish you—to the only *wise* God, be *glory* through Jesus Christ for ever. Amen.” Finally, as to the *liberty* which men assume to themselves of going to heaven, as they speak, each in his own way, how different is such language from that of the Apostle! St. Paul knew nothing of such an option being left with man of complying or not with the offers of the Most High according to his own caprice, and yet being saved. He speaks of one way only in which we can be established, and that is according to his Gospel, even the preaching of Jesus Christ. In ancient times, before Christ became incarnate, and died for us on the cross, this way of salvation was more or less a mystery or secret to the human race, tacitly implied in the different dispensations of Divine mercy, and silently hinted at in types and figurative predictions, but not openly spoken of, until at the command of the everlasting God, who had, through all ages, been preparing the way for it, it was at length “manifested” by the plain preaching of the Apostles; and then,

too, "the Scriptures of the prophets" were called in to help in making it known to all nations for their obedience, in humble faith, to this only way of life eternal.

If then the appointed way of peace and happiness be that of the Gospel which St. Paul preached, if all nations to whom this Gospel has been manifested must obey it with faith as they hope for salvation, surely, my brethren, it is for no idle purpose that we have followed, step by step, the instructions of the inspired writer; nor is it without reason that I would now invite you to look back, from the point to which we have attained, upon the fields of truth through which we have travelled, commencing our journey at the gates of Eden, lost by Adam's disobedience, but finishing our research in full view of heaven and everlasting bliss, purchased for us by our dying Lord.

The Epistle, then, which we have been considering, is not to be regarded as a merely human composition, but as the inspired production of the great Apostle of the Gentiles. (Lect. I.)

In it we have seen, how the power of a wise and gracious God has provided for the salvation of fallen and helpless man, by bestowing upon him a righteousness (Lect. II.) when he was without any of his own, (Lect. III.) even the forgiveness of his sins, and the consequent acceptance of his sincere though imperfect services, through the sole merit of the blood of Christ. (Lect. IV.) We have seen also the pleni-

tude of this scheme of salvation, the overflowing riches of Divine grace, in giving to the penitent sinner, who believes in the Son of God, not only peace, but an exulting hope of everlasting glory, a full confidence in the mercy of God, a far more than adequate remedy for all the miseries of our fall in Adam. (Lect. V.)

We have, moreover, been instructed in this divine Epistle, how the Christian scheme of mercy, so far from encouraging men in sin, lays us under fresh obligations to holiness, gives us a new power of living unto God ; enforces, instead of annulling, the natural connexion between disobedience and death, (Lect. VI.) and is, in fact, the only means by which man can be delivered from the anarchy of sin, and enabled, by the help of the Spirit of God, to rise superior in that otherwise fatal conflict between the mind and the flesh, in which he is by nature engaged. Thus is the pardon of sin inseparably connected with deliverance from its dominion ; and the same Gospel which proclaims the one, most unequivocally insists upon the other, offering its hopes and consolations to those only, who, as true sons of God, avail themselves of his sanctifying grace, so as to live, not after the flesh, but after the Spirit. (Lect. VII.)

Being thus instructed in the provisions made under the Gospel to justify the believer in Christ, to make him an heir of glory, and to prepare him for it, we were then taught that, in this preparatory discipline, we must of necessity look for trials and troubles, and not esteem them as tokens, necessarily, of God's displeasure, but as an essential part of the probation of his people, the very greatest sufferings being means,

through the love of God, of working only the good of those who love him. (Lect. VIII.)

The Jews were too apt to consider themselves as exclusively and unalienably the people of God : but in the course of this Epistle we have seen, that the blessings of the Gospel are intended for all nations, and that the Jews, as a body, have been, for a time at least, rejected for their disobedience to the Christian faith, (Lect. IX.) though never wholly cast off, and hereafter to be restored again to their spiritual preeminence among the nations. (Lect. X.)

From the doctrines of Christianity we were led by the Apostle to its duties, whether those which we owe to the Church, to society at large, (Lect. XI.) to the state, or personally to ourselves ; the cultivation of righteousness in all its branches being, as we had seen already, one of the great ends of the Christian religion. Piety and virtue must always go hand in hand. Without piety true virtue is unattainable ; and without virtue pretensions to piety are a melancholy delusion. (Lect. XII.)

To his general precepts concerning moral duties, St. Paul subjoins some special directions concerning a dispute which prevailed at Rome respecting the use of things in themselves indifferent, such as the meats and days of the Jewish ritual had become under the Christian economy ; urging upon the scrupulous candour in judging of others, and upon those who were free from such scruples a care neither to despise their brethren nor cause them to offend. (Lect. XIII.)

Such is the substance of this invaluable letter. And now, my brethren, if it contains the Gospel (as assuredly it does)—that Gospel by which we must

stand or fall at the judgment day, conveyed to us, in the inspired eloquence of an Apostle, with all the dignity and devotedness of that sacred character, tempered by the meekness of the humblest Christian, and glowing with an affection more than fraternal (Lect. XIV.)—if such be the contents of this Epistle, and such the manner in which they are communicated, how worthy is it of your frequent and most attentive perusal! but, above all, how more than worthy is the faith which it unfolds of your cordial and entire obedience!—that faith which brings down from a gracious God the remedy, the far more than remedy, for your fallen state, through the inestimable sacrifice of the Son of God:—that faith which offers to you justification, sanctification, and glory; which gives you patience under trouble, divine rules and (what is of far greater consequence) divine assistance in all your duties, direction in all your difficulties, accompanied by that blessed hope which sheds peace and joy through the breast of the faithful Christian, as a sweet foretaste of those ineffable delights which await him in a better world. May then “the God of hope fill you with all joy and peace in believing” these precious truths, “that ye may abound” (not only possess but abound) “in hope through the power of the Holy Ghost!” May “the God of peace” and “the grace of our Lord Jesus Christ be with you all!” And “now,” my brethren, “to him that is of power to stablish you according to the Gospel, even the preaching of Jesus Christ—to God only wise be glory,” for all his mercies, “through Jesus Christ for ever. Amen.”

LECTURE XIV.

Rom. xv. 13. xvi.

NOTES.

(P. 277.) "*The minister*," ver. 16.]—Rather "a minister," not the only one.

(P. 277.) *A priest in the sacred things of the Gospel.*] *ιερουργούντα*. Here is an evident allusion to the office of the *priesthood*, implied again also in *προσφορά*. Those, then, whose office it is to prepare mankind to be a spiritual sacrifice through Christ unto God, (chap. xii. 1.) may not improperly be called, as they are by our Church, priests of the Gospel, though differing, in many respects, from the priests of the law.

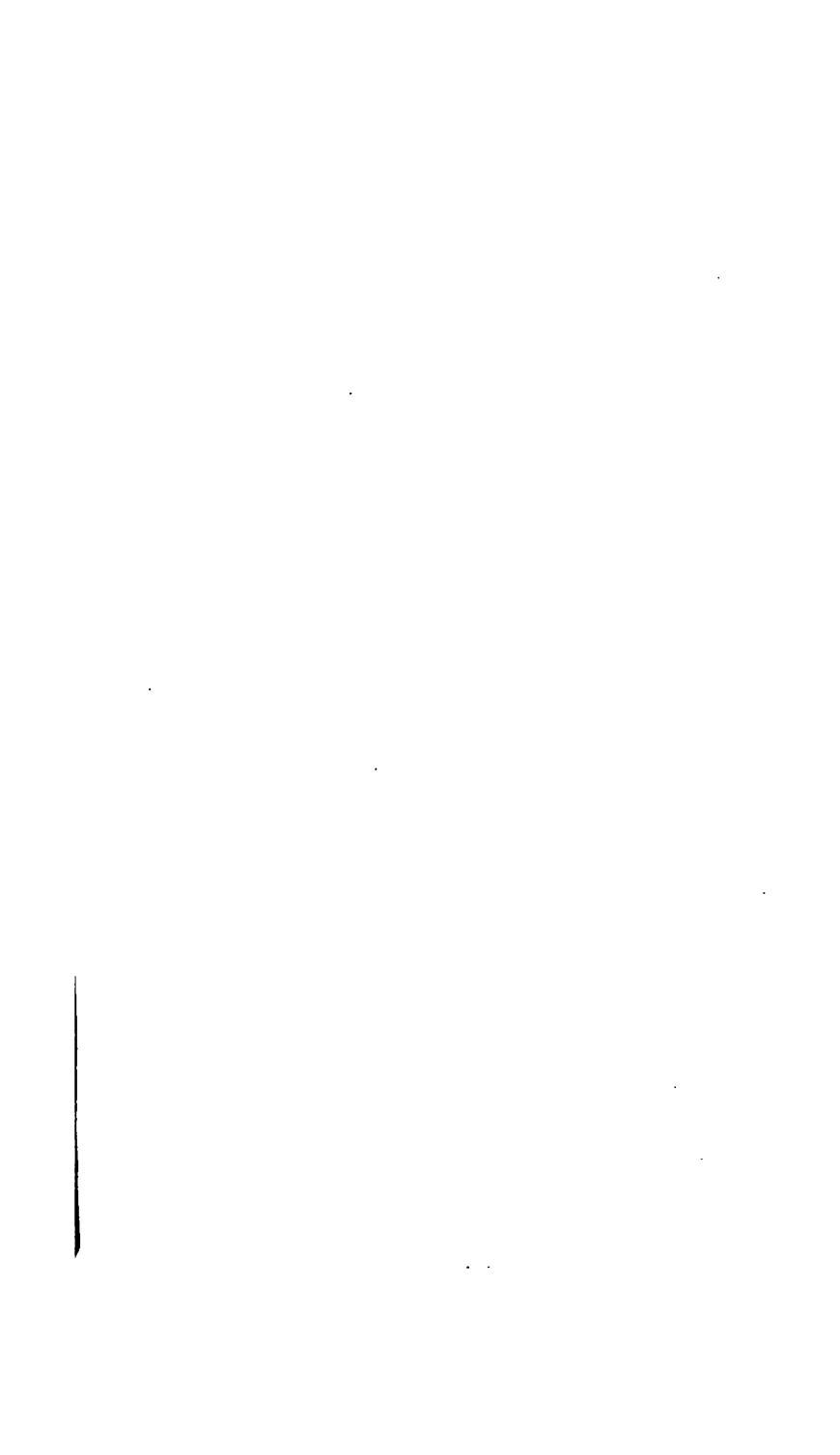
(P. 281.) *Taking Jerusalem as a centre.*] See Paley's *Hor. Paul.* Chap. II. No. IV.

(P. 282.) "*For the Lord Jesus Christ's sake*," ver. 30.]—*διὰ* with the genitive, not "propter" but "per;"—"by the Lord Jesus." So also "by," not for, "the love of the Spirit." See *διὰ τῶν οἰκτιρμῶν*, chap. xii. 1.

(P. 283.) *Rufus chosen in the Lord*, xvi. 13.] i. e. a choice Christian, "*lectissimâ fide in Dominum*."—"Eximium inter Christianos." *Pool's Synopsis*.

(P. 285.) *Opposing factions.*] *διχοστασίας*.

(P. 286.) *Tacitly implied, silently hinted at.*] *σεσιγημένον*, xvi. 25. The law looked as one conscious of the truth, as one acquainted with the mighty secret, but spoke it not.



APPENDIX.

PART FIRST.

I. Remarks on certain *leading terms* used in the Epistle to the Romans.

GRACE.

THE general signification of the original word is "Favour," or "Free, i. e. Unmerited and disinterested, kindness." "By which he who has the means is said to confer a favour upon him who is in need, not in return for any thing previous, nor with the view of advantage to himself, but that he may benefit the other party:" καθ' ἣν ὁ ἔχων λέγεται χάριν ὑπουργεῖν τῷ δεομένῳ, μὴ ἀντί τινος, μηδ' ἵνα τι αὐτῷ τῷ ὑπουργοῦντι, ἀλλ' ἵνα ἐκείνῳ τι. Aristot. Rhetoricor. Lib. II. 7.

As used by St. Paul it signifies "the unmerited lovingkindness" shown to us by the Almighty, either *generally*, (as chap. i. v. 7.) or in some *particular* instance, (as i. 5.) It is opposed to "debt," as not being in return for any thing previous (ἀντί τινος.) iv. 4. and in like manner to "works." xi. 6—15.

In chap. v. 2. "This grace" has still the same meaning,— "this favour" of God,— "this unmerited lovingkindness" shown in our justification; unless there be an ellipsis to be supplied as follows; "this [state of] favour," or "this [enjoyment of] unmerited lovingkindness."

It is common in modern writings to apply the term "grace" mainly, if not exclusively, to the sanctifying influence of the Holy Ghost, the gift of which is, unquestionably, a most distinguished act of the "unmerited lovingkindness" of God. Still "grace" is not the term by which it is generally, if ever, designated in Scripture. In 2 Cor. xiii. 13. for instance, "the

grace of our Lord" is evidently distinct from "the Communion of the Holy Spirit." See the Lexicons of Parkhurst and Schleusner.

SALVATION

Means deliverance or preservation. (See Lect. II.)

1. From the *guilt* of sin in our Justification, chap. x. 10. See also Tit. iii. 5. and 1 Pet. iii. 21.
2. From the *power* of sin in our Sanctification. See Matt. i. 21.
3. From the *wrath* of God *here* in our justified, (chap. x. 10.) *hereafter* in our glorified, (chap. v. 9, 10. viii. 24. xiii. 11.) state.

It consists of two successive parts. 1. *Justification*, (implying sanctification, which is contemporaneous with it,) and 2. *Glorification*. See viii. 30.

Salvation being in one of its parts, or, as regards this life, the same, in effect, with justification, (or reconciliation to God,) the terms "saved" and "justified" are frequently interchanged in Scripture, as in Tit. iii. 5. and 1 Pet. iii. 21.

RIGHTEOUSNESS

Means 1. That which belongs to God in his own nature, or the Divine Justice, as chap. iii. 25, 26. 2. That which he bestows upon us in our Justification, consisting in freedom from the condemnation of the law. 1. 17. et passim. The former is called "*The* righteousness," the latter "*A* righteousness," (*δικαιοσύνη*, without the article) "of God."

JUSTIFICATION.

To *justify* means to "constitute (*καθιστάει*) righteous" in a judiciary sense (v. 18, 19.) i. e. to "*account righteous*," (as in our "Thirty-nine Articles of Religion," No. XI.)

Man being a sinner, (iii. 23. iv. 5.) his justification, i. e. his being constituted in the eye of the law, and before God accounted, righteous, consists mainly in *acquittal from guilt*, (iv. 6—8. vi. 7.) whence see the Gr. and compare Acts xiii. 38, 39. where justification and remission of sins are evidently the same thing, as also in Luke xviii. 13, 14. and Isa. liiii. 11. Thus also *the Homily* "of Salvation." Hence we find "justification"

opposed to "accusation" (viii. 33.) and to "condemnation" (v. 16—18. viii. 1. [See Lect. VII.] and viii. 34.); whilst it is *identified* with "redemption," (iii. 24.) and "reconciliation" to God, (v. 9, 10.) Hence too the faith which justifies is a faith in the *blood* or *death* of Christ, (iii. 25. v. 9, 10.); and the consequence of being justified is *peace* with God, (v. 1.) not *praise*, which we are taught to hope for finally, (1 Cor. iv. 5.)

The "acquittal from guilt" here spoken of as constituting our "Justification," must, however, be so understood, as to include the "acceptance" through Christ of the *sincere though defective services* of the faithful; which, as defective, can be accepted only on a principle of pardon and indulgence. In this sense "the [imperfect] doers of the law are justified," (ii. 13.) and "by works a man is justified, and not by faith only," (James ii. 24—25.); and to those Christians only is there no condemnation, but justification, who walk after the Spirit, fulfilling, sincerely, though imperfectly, the demands of the law. (viii. 1—4.)

Bishop Horsley describes "Justification" as a "double act of mercy, freely *remitting* past guilt, and *accepting* a sincere instead of a perfect obedience;" and again as "the *pardon* of sin with the *tolerance* of man's infirmity." (See Sermon on Rom. iv. 25.)

Thus then *Justification* is co-extensive with the whole of our *Righteousness*, "freeing" the *good*, as well as the *bad*, works of the penitent and obedient believer in Christ "from the condemnation of the law," to which even the former would otherwise be liable; *δικαιος* and *δικαιοῦν* being evidently connate terms of co-extensive signification; and sanctification being undoubtedly implied in that righteousness which God has provided for us in the Gospel, (See Lect. VI. VII. XI. XII. and particularly Rom. vi. 22.) and by which we are justified unto glory, (viii. 1—4 30.)

The *ground* of our justification is not our own merit, but that of Christ's submission to death on our account. (See Lect III. and IV. with chap. v. 9, 10. 15—19.)

The *means or instrument* of our justification is Christian Faith, resembling that of Abraham in its influence upon our character, (iv. 11—25.) implying repentance, (Acts. xx. 21. Rom. ii. 3, 4.) and producing obedience, (chap. vi. vii. viii.)

unto sanctification (vi. 22.), opposed to legal works, but not to its own fruits of holiness.

Hence, the *persons justified* must be Christian believers, who have repented of their sins, and who "live, by faith," in obedience to the will of God.

As to the *time* when justification takes place, it may be serviceable to notice that justification is not a single, but a *continued act*, or (as regards the person justified) a *state* into which he is admitted. For if justification means on God's part to *account righteous*, on ours to be so accounted, then a man is justified as soon and as long as God accounts him righteous. The *declaration* of the Divine judgment is a distinct matter. To some the Almighty has, in his word, borne direct "testimony that they were righteous" in his sight, (see, for instances, Heb. xi.): but in general "the manifestation of the sons of God," the severing of the righteous from the wicked, the separating of the sheep from the goats; in one word, the declaring openly who shall have been accounted righteous before God, will not take place till the great day of judgment. St. Paul evidently speaks of justification as having *already* taken place in the case of himself, and, presumed, of the Christians to whom he was writing, their sincerity in the faith being supposed. (See ver. 1.) "Being justified (*δικαιωθέντες*), we have peace—through Christ; through whom we have had (*εσχήκαμεν*) even the admission by faith into this grace," (i. e. evidently this state of favour with God, this justification in his sight.) See also ver. 9, "being *now* justified, we shall be saved," ver. 10. "*were* reconciled," ver. 11. "we have *now* received the reconciliation."

Some suppose the justification spoken of in this Epistle to take place *only* at *baptism*, as if justification were only a single or momentary, not, as we have shewn, a continued, act.

That justification, or rather "*admission* to this grace," a state of justification, does take place at baptism, is undoubtedly true. *Adult* converts, for instance, if sincere in their conversion, are undoubtedly justified or acquitted from the guilt of their former sins. (See ch. vi. 1—11, and particularly ver. 7. Compare also *Acts* ii. 38. *Eph.* v. 26. 1 *Pet.* iii. 21.) The

Church of Christ has always "acknowledged one baptism for the remission of sins," past or future, *on the terms* of repentance and faith in Christ; the waters of baptism representing to us, by express institution, the cleansing efficacy of the blood of Christ, which, however, is effectual in the case of adults, whether at baptism or afterwards, only to those who "repent, and believe the Gospel."

The case of *infants* is somewhat different. It is not that which St. Paul seems to have had in view: for he connects justification with faith in the blood of Christ, of which infants are incapable. Still, as our Lord receives infants into his favour, and God for his sake is reconciled to them, they are undoubtedly in some sense justified, i. e. so far as they are acquitted from the guilt of original sin. By analogy, and under limitation, the doctrine of St. Paul is applicable also to them: but their being accounted righteous by the Almighty when they grow up, must depend upon their having repentance and faith.

The doctrine of our Church respecting the connexion between justification and baptism is evident, not only from her adoption of the Nicene Creed, but from the tenour of her Articles of Religion, and still more of her baptismal service. In the Articles (No. XXVII.) baptism is styled "a sign of regeneration," "a visible sign and seal of the promises of forgiveness;" it is added, that "the baptism of young children is in any wise to be retained," &c. In the baptismal service, water is said to be "sanctified to the mystical *washing away of sin*," and we pray even for infants, that, "coming to God's holy baptism, they may receive *remission of their sins* by spiritual regeneration." The whole of the service is in the same tone. See also the "Homily" on Salvation. "Insomuch that infants," &c.; and again, "baptized or justified."

This justification, or rather admission to a state of justification, which takes place in baptism, "grafts" or "incorporates" us into the Church *militant* only, not, of necessity, into the Church *triumphant*; it places us in our *probationary*, not in our *final*, state; it is *conditional*, not *absolute*; admission to the *hope* of glory, not to its *fruition*. To be effectual to life eternal, it must be carefully retained to the last, or, if *lost*, recovered. Our justification *begins*, in the Church below, without any pre-

vious works of righteousness whatever on our part. (See iv. 5. v. 6. 8. and Tit. iii. 3—7.): it is carried on to its *consummation*, so as to terminate in glory in the Church above, without “works of law,” strictly so called, but not without works of Christian obedience, and consequent holiness of character. (Lect. VI. VII. X. XI.)

Such seems to be the meaning of the term “justification,” as used by St. Paul in this Epistle, signifying a *continued act* on God’s part, a *state* on ours, (not an insulated deed or benefit,) *beginning* with baptism, when its blessings are not averted through the fault of the person baptized, but *only* beginning then. After baptism, justification may be lost, and may also be recovered by repentance and faith in the blood of Christ. This is the doctrine held in our “Articles.” (No. XVI.) Or, instead of being forfeited, it may be continued, so as to extend from bare acquittal, to the acceptance, through God’s mercy, of our sincere obedience.

As to the *assurance* of our justification, a man may be in a justified state, “righteous before God,” (Gen. vii. 1. Luke i. 6, &c.) without knowing it; or, if he knows it, it is, generally speaking, only by that evidence of a lively faith, which is furnished by works of holiness. (See Lect. VII. on the Testimony of the Spirit; also St. James ii. 18. and 1 John iii. 7.) The Holy Ghost gave his testimony (Heb. ii. 4.) to the truth of Christianity in general by miracles, (the mighty works which he wrought by the Apostles): he gives his testimony to the reality of the religion of any particular Christian in a similar manner, not by a direct voice, but by the works of holiness which he enables that Christian to perform. This is the general rule which Scripture gives for our direction, (and so our Articles, No. XII.); though in some especial cases, as in that of Noah, referred to above, other more direct testimony may have been added.

SANCTIFICATION.

Saint, or *holy*, means, in its *primary* signification, “consecrated, or set apart, to God;” and as our “consecration” to his service is not completed as to its intention, unless we be *purified from sin*, and abound in good works: hence, in its *secondary*

but most important sense, "holiness" denotes such a state of character and conduct.

FAITH.

As used by St. Paul, it signifies a sincere belief in, reliance upon, and obedience to, the Gospel of Christ. It is used by St. James to signify merely "*a belief* of the truth," whether it lead to obedience or not.

LAW.

It seems to signify,

I. The covenant or dispensation by which we are to stand or fall, to live or die, (iii. 27.) See vii. 12.

II. The rule of action (vii. 22.) prescribed to us by God in his word (ii. 13. 17.) or written by him in our hearts. (ii. 14, 15.)

N. B.—In the former sense (as a dispensation) the "law of works" is abrogated by the Gospel, but not in this latter (as a rule.)

III. The influence (*i. e.* the ruling principle or power)

1. Of our natural corruption: vii. 21. 23. viii. 2.

2. Of the Holy Spirit: (viii. 2. See Lect. VII.)

FLESH.

The fallen nature of man. (See third note on Lect. VII.)

For the terms "predestination," "election," "calling," see Lect. VIII. and the notes upon it.

N. B.—*Election* is not, *of necessity, final*. It depends upon *what we are elected to*: if only to a probationary state in the Church Militant, our election is capable of forfeiture. As members of the Christian Church, we are *elect*, but on our *probation*, not to be *rejected*, except through our own wilful fault; nor yet to be *admitted* (into the Church triumphant) until after trial, the result of which may be our non-admission.

II. PARALLEL,

Showing the distinction, but connexion between *righteousness* and *holiness*, *justification* and *sanctification*.

Righteousness { implies, } *Holiness*.
 { and though distinct, }
 { is inseparable, from }

Is imputed through the mercy of God.

Through and for the sake of Christ.

In our *justification*.

Consists. 1. In acquittal from guilt by faith.
 2. In acceptance of the services of our faith.

Produces a change in our *privileges*.

Is acquired through the help of God.

Through and for the sake of Christ.

In our *sanctification*.

Consists. 1. In repentance.
 2. In habits of obedience.

Produces a change in our *character*.

Running on together,
 and together terminating
 in
Glory.

That justification implies sanctification, is evident from chap. viii. 30. where the parts of salvation are stated to be only two, justification and glorification. Yet "without holiness no man shall see the Lord" in glory: therefore, sanctification must be implied in justification. They who are justified are also sanctified; otherwise, they would not be glorified.

Faith is necessary to our sanctification; but the latter depends more *immediately* upon our *repentance* and *obedience*, of which it is the fruit (vi. 22.); whilst justification depends more *immediately* upon our *faith*, though repentance and obedience are necessary in *him* that is justified. Repentance, faith, and obedience, are inseparable. One cannot really exist without the others. Hence, too, it appears, that justification and sanctification are also inseparable, though distinct.

III. Apparent disagreement between St. Paul and St. James, on the subject of justification.

"Therefore, we conclude that a man is justified by faith without works of law." Rom. iii. 28.

"Ye see, then, how that by works a man is justified, and not by faith only." St. James ii. 24.

In these passages, the occasion of the apparent disagreement seems to lie in the different use of the terms "faith" and "works," and especially of the latter. Respecting the former, see the explanation given of it above.

St. Paul had declared "that a man is justified by faith." St. James allows this; but, to vindicate the doctrine from misapprehension, adds, "not by faith *only*," unaccompanied by works of Christian holiness. St. Paul does not say "a man is justified by faith *only*."

Again, St. Paul had said "that a man is justified without works of *law*," but not, St. James adds, without works of any kind, not without works of Christian holiness, which are, he contends, the very life of faith. St. James does not say that "a man is justified by works of *law*," or by any method but that of Christian faith, viewed, however, not in a dead, unprofitable, or partial light, but as co-operating with a man's works, and made perfect by them (v. 22.)

Hence, it appears, that St. James has not contradicted St. Paul (as some have irreverently maintained), but merely explained, and guarded from perversion, the doctrine of justification by faith, which was equally the doctrine of both Apostles, and of every inspired teacher of the Gospel.

To put together what both Apostles have said, it amounts to this :

That we are not justified by works of law, but by faith in Christ; and yet "not by faith *only*," in opposition to its *own* fruits of Christian obedience, but by faith which is made perfect by works of Christian love.

In our XIth Art. the expression "justified by faith *only*," must be understood in the sense, that we are "justified *only* by faith" in Christ, only by Christian faith, and not by any other rule or principle of moral or spiritual life. In this sense, the words convey a truly Scriptural, and most necessary, doctrine.

That such was the view of our reformers, appears clearly from Art. XII. in which "good works" are maintained to have a necessary connexion with justifying faith, as is also stated in the Homilies on "Salvation," "Faith," and "Good Works." See the "parallel" given above.

It may farther be observed, that St. Paul is speaking more expressly of the *merit of our justification*, which is that alone of our Lord's expiation on the cross, on which we rely by faith;—St. James of the *character of the persons justified*, in which faith must be combined with repentance and obedience. In the former view no works of ours have any share in our justification; in the latter we cannot be justified without them. It is of the *merit* of our justification that our articles also speak; and when thus understood, as well as in the other sense already explained, the expression by "faith only," though not so used in Scripture, is yet perfectly agreeable to the doctrine of Scripture.

I.

The main subject of the Epistle to the Romans may be briefly stated as follows :

The Justification of sinful man, through faith in Christ, unto a hope of glory, with a preparation for it, whether we be Jews or Gentiles, i. 18—xi., with the obligations consequent upon such mercies. xii—xv. 12.

II.

Summary Analysis.

	<i>Reference to the Epistle.</i>
Introduction.	i. 1—15.
Subject proposed.	i. 16, 17.
Man's { Sinfulness.	i. 18.—iii. 20.
{ Justification.	iii. 21. iv.
{ Glorification (or prospects of glory.)	v.
{ Sanctification (or preparation for } glory.)	vi.—viii.
{ Whether Jew or Gentile.	ix.—xi.
{ Consequent obligations.	xii—xv. 12.
Conclusion.	xv. 13.—xvi.

III.

Or thus.

	Reference to Lectures	
Introduction.	I.	i. 1—15.
Subject proposed, <i>viz.</i> That the Gospel brings <i>Salvation by righte-</i> <i>ousness to all that believe it.</i>	II.	i. 16, 17.
Not by <i>works of</i> <i>Law;</i>	III.	i. 18.—iii. 20.
But of <i>Grace,</i> Through <i>faith in</i> <i>Christ,</i>	IV. {	iii. 21—24. iii. 25.—iv.
1. Salvation by Righteousness, { So as to give Peace and an exulting Hope of Glory, Not without Ho- liness, Not without Pa- tience.	V.	v.
	VI. VII.	vi. vii. viii. 17.
	VIII.	viii. 17—39.
2. To all that believe. { And only to those that be- lieve, Whether Jews or Gentiles.	IX. X.	ix. x. xi.
Consequent Obligations. { To serve God. To be kind and considerate to each other.	XI. XII.	xii. xiii.
	XIII.	xiv. xv. 1—12.
Conclusion.	XIV.	xv. 13.—xvi.

IV. Fuller Analysis.

INTRODUCTION, containing the *Inscription* (i. 1—7.) and *Salutation* (i. 7.) with expressions of *Solicitude* in the welfare of the Church at Rome, (i. 8—15.) *Lect. I.*

1. Not by *works* of Law, a thing impossible to all (i. 18.—ii. 16.); not excepting the Jew (ii. 17—iii. 20.) *Lect. III.*

2. Through *Grace*, (iii. 21—24.) *Lect. IV.*

3. By *Faith* (i. 17.—iii. 22.) *Lect. II.*

And we might have said as follows:

1. In the *BLOOD OF CHRIST*. { 1. God's justice, (as well as his mercy) might be displayed, (iii. 26.)

2. Human boasting excluded, (iii. 27, 28.)

3. All nations included in the blessing, (iii. 29, 30.)

4. The Law established (iii. 31.) *Lect. IV.*

1. For it reveals a righteousness of God for our justification (i. 17.) *Lect. II.* (See also *Lect. IV.*)

4. Not without Holiness (or Sanctification) (vi. 1, 2.)

1. Which is one great object for which we were baptized into Christ, (vi. 2—14.) *Lect. VI.*

2. Which alone can end in life, (vi. 15—23.)

3. Which is the object of our deliverance through Christ from under the covenant of the Law. (vii. 1.—viii. 9.)

4. Which is necessary, if we would attain to a happy resurrection (viii. 10, 11.) unto life everlasting (viii. 12, 13.), and, as sons of God, be heirs with Christ, (viii. 14—17.) *Lect. VII.*

1. Peace with God; (v. 1, 2.) *Lect. V.*

1. Even in tribulations, (v. 3—5.)

2. Hope already shown so great love to us, (v. 6, 10.)

3. With exultation in the overflowing abundance of pardon and grace, (v. 11—21.) *Lect. V.*

And *Patience*.—Being first made like unto our Lord in suffering, (viii. 17—39.) *Lect. VIII.*

unto Salvation, (i. 10) *Lect. II.*

II. To all. (i. 16.)

Jews, { Who, however, { 1. For their unbelief (ix. 31.—x. 3.) *Lect. IX.*
 { have been re- { 2. Not totally. (xi. 1—10.) } *Lect. X.*
 { jected, (ix. 1—22, { 3. Not for ever, (xi. 11—32.) } *Lect. IX.*
 { and 27—29.) }
 { or Gentiles, who have been called, (ix. 23—26.) so as to attain unto righteous-
 { ness. (ix. 30.) }
 { That believe the Gospel (x. 4.—13.) preached alike to all, (x. 14—21.) } *Lect. IX.*

III. And, therefore, lays us under an obligation.

To serve God { 1. By a general devotion of ourselves to him, (xii. 1, 2.) } *Lect. XI.*
 { 2. As members of the Church, (xii. 3—8.) }
 { 3. As members of Society, (xii. 9—21.) }
 { 4. As members of the State, (xii. 1—10.) } *Lect. XII.*
 { 5. In personal purity, (xiii. 11—14.) }
 { To be kind and considerate to one another in regard to minor differences, (xiv. 1.—xv. 12.) } *Lect. XIII.*

CONCLUSION, containing a prayer for the Roman Church (xv. 13.), an apology for writing to them (xv. 14—21.), a declaration of his intention to visit them, (xv. 22—32.) *Salutations, Benediction, Doxology, (xv. 33.—xvi.) Lect. XIV.*

Through the all-wise, but mysterious, providence of the Sovereign Disposer of all things. (xi. 33—36.) *Lect. X.*

V.

Outline of the Epistle, in words of the Epistle.

PAUL—an Apostle (i. 1.)—to all in Rome—called to be saints (7.)—thanks God that their faith is spoken of (8.)—longs to see them (11.)—ready to preach the Gospel to them (15.)—*Lect. I.*

Not ashamed of the *Gospel*—for it is the power of God unto *salvation*—to Jew and Greek, for therein a *righteousness* of God is revealed—from *faith* (i. 16, 17.)—*Lect. II.*

The wrath of God against all ungodliness and unrighteousness of men (i. 18.)—*all the world guilty before God* (iii. 19.)—Therefore by deeds of law no flesh justified (20.)—*Lect. III.*

Righteousness of God unto [or for] all (iii. 22.)—*through Christ* (24.)—*through faith in his blood* (25.)—to declare the righteousness [or justice] of God (26.)—to exclude boasting (27.)—to justify the circumcision and uncircumcision (30.)—to establish the law (31.)—Abraham (iv. 1.)—his faith counted for righteousness (5.)—David also describeth [or writes of] righteousness without works (6.)—of faith, that it might be by grace, sure to all the seed which is of the faith of Abraham (16.)—*Lect. IV.*

Being justified—we have peace (v. 1.)—and hope of glory (2.)—even in tribulations (3.)—For if reconciled to God by the death of his Son, how much more shall we be saved through his life? (10.), and that with exultation (*καὶ καυχώμενοι*, ver. 11.) For if through the offence of one the many died (*οἱ πολλοὶ ἀπέθανον*), much more did grace by one abound (*ἐπερίσσευσε*, i. e. from the first) unto the many (15.)—that as sin reigned unto death, so might grace reign through righteousness unto eternal life by Christ (21.)—*Lect. V.*

Shall we continue in sin that grace may abound? (vi. 1.) We that are dead to sin? (2.)—buried with Christ by baptism—crucified with him that we should not serve sin (3, 4, 6.)—for the end is death (21.), but have *fruit unto holiness*, and the end everlasting life (22.)—*Lect. VI.*

We are delivered from the law, being dead to that [See marg. trans.] wherein we were held, that we should *serve in newness of spirit*, not in the oldness of the letter (vii. 6.) For as many as are led by the Spirit of God, they are the sons of God (viii. 14.) And if children, then heirs—joint-heirs with Christ.—*Lect. VII.*

If we *suffer* with him (17.)—All things work together for good to them that love God (28.)—conformed to the image of his Son (29.)—called—justified—glorified (30.)—*Lect. VIII.*

The Gentiles have attained to righteousness (ix. 30.)—Israel hath not attained (31.)—not submitted to—Christ, the end of the law for righteousness (x. 3, 4.)—[as] Moses (5, 19.), [and] Esaias (16, 20.) [predicted].—*Lect. IX.*

God hath not cast away his people (xi. 2.)—a remnant (5.)—the rest blinded till the fulness of the Gentiles be come in (25.)—*Lect. X.*

By the mercies of God—present your bodies a living sacrifice unto God (xii. 1.)—having gifts differing according to the grace given (6.)—Love—brotherly love, &c. (9—21.)—*Lect. XI.*

Be subject to the higher powers (xiii. 1.), for wrath—for conscience (5.): render to all their dues.—High time to awake (11.)—and walk honestly as in the day (13.)—*Lect. XII.*

Him that is weak receive not to doubtful disputations (xiii. 1.)—not [to] judge one another—no man to put a stumbling-block in his brother's way (13.)—The kingdom of God is righteousness, &c. (17.)—He that doubteth is condemned if he eat (23.)—Receive ye one another, as Christ received us (xv. 7.)—*Lect. XIII.*

All joy and peace in believing (xv. 13.)—[St. Paul wrote] because of the grace given to [him] (15.) minister of Christ to the Gentiles (16.)—hindered from coming to [Rome] (22.)—trusts to see them (24.) and with them be refreshed (32.)—Commendation (xvi. 1.)—Salutations (3, &c.)—to mark them which cause divisions (17.)—The grace of our Lord (24.)—To God be glory (27.)—*Lect. XIV.*

N.B. To *students* the author would recommend the practice of thus analysing for themselves this and the other Apostolic

Epistles, by scoring under, as they read, those expressions which appear to them to be as it were an index to the purport of the passage or paragraph in which they occur. This is the more necessary in reading the Scriptures, on account of their division into chapter and verse, instead of into sections and paragraphs; a division useful for reference, but otherwise calculated to mislead, as being often, if not generally, at variance with the natural division which the sense would require. It is scarcely necessary to add, that this artificial division of the Bible is a comparatively modern invention; one, perhaps, from which the true knowledge of Scripture has received much more detriment, than assistance.

THE END.

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